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RELIGIOUS COMMUNICATIONS.

ON THE VARIOUS READINGS IN THE
PRINCIPAL PASSAGES OF THE NEW
TESTAMENT WHICH RELATE TO THE
DOCTRINE OF THE TRINITY.

CHAPTER I.

*The importance of investigating the
genuine text of the New Testament.*

SINCE the Scriptures of the New Testament, from the time of the apostles to the present day, have constantly been considered as the standard of divine truth, it may seem unaccountable to some persons, that an inquiry should now be thought necessary concerning the genuine reading of the sacred text. Could not our Lord, who promised his first disciples that his Spirit should lead them into all truth, preserve their writings from corruption? Or can it be doubted that the same Spirit might have so guided the pens of the transcribers, as to prevent any disagreement among the copies? His power cannot be questioned; but he has not been pleased to indulge our slothfulness by working a continual miracle. To supply us with sufficient means of discovering the text of Scripture, but at the same time to make the exertion of our faculties an indispensable condition of obtaining this object, was a method more agreeable to the usual dispensations of his Providence. We have the same means of ascertaining the text of the New Testament, as of other books of equal antiquity; the same in kind, but infinitely superior in degree. For, what other writings have been preserved, through eighteen centuries, in so great a number

of MSS., translated into so many ancient languages, or quoted so copiously in remote ages? To all these advantages we may add one, peculiar to the sacred writers, arising from the mutual jealousy of Christians of different denominations, all appealing to the same book, and thus conspiring to preserve it from corruption. It is by a judicious use of the MSS., the versions, and the quotations, that we may hope to correct the errors which have inevitably arisen from the waste of time and the negligence or ignorance of the transcribers.

Yet there are many persons who entertain a prejudice against such researches; and because a few passages, which upon slight evidence they had supposed to be authentic, have been found, upon examination, spurious, or at least questionable, they seem apprehensive lest the whole of the sacred writings should fall into doubt and uncertainty. Must we then, in order to avoid this evil, take for granted that the text of the New Testament is incapable of improvement? Can any thing be more certain than this, that the cause of truth is always promoted by rejecting authorities which have been proved to be erroneous, and by thus making the evidence, adduced in defence of important doctrines, as unexceptionable as possible? This is the only honest method, and, I may add, the only effectual one. For nothing gives greater weight to arguments alleged in support of any position, than when its defenders are not afraid to acknowledge the difficulties which belong to it. Such

conduct impresses the reader with a conviction of their candour and sincerity. A good cause may be deeply injured by a disingenuous suppression of known objections, or by resting its defence upon false or insufficient authorities, but cannot suffer eventually from fair investigation and discussion.

It is not to be denied or dissembled, that the MSS. of the New Testament contain a multitude of various readings. But these are so far from making the text uncertain, that they afford, when examined and compared, the best means of distinguishing what is genuine from what is spurious. The true reading is almost always capable of being ascertained by the application of established rules of criticism; and the variations which, after all, remain doubtful, have not been proved, in any one instance, to introduce a sentiment contrary to the general tenor of Scripture.

Perhaps it may be thought by some, that inquiries of this nature, however safe and useful when confined to men of education, ought to be carefully withheld from the unlearned. Must then the unlearned be doomed to perpetual ignorance, and be taught, like the laity in Catholic countries, to acquiesce implicitly in the judgment of their superiors? This is not the best way of preserving their principles, supposing them right; and certainly it is not the way to reform them, if wrong. Besides, it is only practicable where extreme ignorance prevails, and where the liberty of speaking and writing is subject to severe limitations. In civilized countries, some degree of knowledge on these subjects already exists. If the orthodox attempt to check its progress, what shall restrain others from imparting just as much as they please; and how can the unlearned be put upon their guard against the misrepresentations of designing men, but by a simple and impartial statement of the truth?

The utility of a careful examina-

tion of the received text, must be evident to every person who has well considered the manner in which it was reduced to its present state. The first editors, that is, the Complutensian divines and Erasmus, laboured under great disadvantages, and were destitute of many of the resources which we enjoy. For their Greek MSS. were few in number, of modern date, and of little intrinsic value. Of the most ancient and excellent they had none. They were unacquainted with the Eastern versions, viz. the two Syriac, the Persic, the Arabic, the Coptic, the Ethiopic, the Armenian. They made no use of the older Latin version, called the Italic, but contented themselves with the Vulgate. Lastly, their knowledge of the quotations of the Greek Fathers was very imperfect. If these facts are well weighed, it must appear extraordinary that so few important errors have been detected in their editions. But that all the best readings should be found in their MSS., or that they had the sagacity always to prefer the best which those MSS. supplied, is absolutely incredible. Indeed, this is so far from being the character of the Complutensian editors, that they sometimes disregarded all their best authorities. Thus, Stunica, who was one of them, owns that 1 John v. 7. was inserted without any Greek MS.; and Erasmus confesses, that he sometimes left all his authorities, and followed his own conjecture.

The text of the New Testament received no great improvement from R. Stephens, whose third and principal edition, published in 1550, is said by Mill to differ very rarely from the fifth of Erasmus. Stephens made no use of the ancient versions, except the Vulgate; nor of the Greek and Latin Fathers: his MSS. were few; the collation of them by his son Henry, a youth of eighteen, is both imperfect and inaccurate in the extreme, and seems to have been little regarded by Robert, who frequently followed his leader Erasmus, in defiance of his own MSS.

Beza, whose edition was not many years later than Stephens's, had several advantages over him, viz. an ancient MS. of the Epistles of St. Paul, the Syriac version, and, in some parts of the New Testament, the Arabic. But, in the judgment of Mill, he made little use of these advantages, in settling his text; which is said to vary from Stephens's third edition, only in about fifty places.

In 1624 the Elzevir Greek Testament was first printed, differing from Stephens's third in about one hundred places. This has been the standard of the generality of subsequent editions, whether in consequence of the elegance of its type, or from its high reputation for extraordinary typographical accuracy, as if the correctness of the impression were a proof of the purity of the text.

From this historical view of the subject, which is chiefly extracted from Griesbach's preface, we may fairly presume that the received edition has not attained all the perfection of which it is capable, but may admit of further improvement, from the collation of some hundreds of MSS. made in the last two centuries; from the examination of all the ancient versions; and from the study of the Fathers.

It is by no means a reproach to the first editors, that they did not publish a faultless text. They were not in possession of the materials requisite for that purpose; nor had they discovered, in the infancy of Biblical criticism, all those rules and principles, which experience alone could teach, and without which the value and use of the materials which they actually possessed could not be ascertained. Notwithstanding these defects in their resources, the number of corrupt or spurious passages in their editions, which have been produced in proof of any doctrine, is very inconsiderable. The doctrines themselves are firmly established, from other places, without the aid of the contested passages.

The truth of this remark, so far

as it relates to the Trinity, will be evident to any person who will be at the trouble of examining the various readings of the principal passages in the New Testament which have been quoted in its support. The best account of them has been given by Griesbach, in his *Novum Testamentum Græcum*, which, among all the critical editions of the New Testament, appears to be the most compendious in its plan, the most copious in its authorities, and the most judicious in the use and application of them. His first edition was printed in 1777; the second not completed till 1806. In this interval the science of Biblical criticism was more laboriously and successfully cultivated, than in any former period; yet, so well had Griesbach conceived and matured his plan, before he first gave his work to the public, that upon the revisal of his original text, at the distance of near thirty years, he found few occasions for correcting it.

Of the passages which relate to the doctrine of the Trinity, there are four in which the reading is disputable, viz. Acts xx. 28—1 Tim. iii. 16—Jude 24, 25—1 John v. 7. After considering these, I shall produce a selection of such as are undoubtedly authentic; and shall endeavour to shew, that divine attributes and operations are repeatedly ascribed, in the New Testament, to the Son and to the Holy Ghost.

CHAPTER II.

On Acts xx. 28: "Feed the church of God, which he hath purchased with his own blood."

As Christ is evidently spoken of, it follows, according to the common reading, that he is expressly styled God. But there are six readings of this verse:

Feed the church of God,
of the Lord,
of the Lord and God,
of the Lord God,
of the God and Lord,
of Christ.

The last is found in no MS., but it is in the ancient Syriac version, and in a few quotations of the Fathers. The next two have so little authority that they may safely be neglected. We may, therefore, confine our inquiry to the other three.

The church of *the Lord and God* is in a great number of MSS., but only in one of the most ancient and valuable. It is in no version except the Slavonic*, which is not more ancient than the ninth century. Lastly, it is not found in any of the Fathers before the eleventh century. The authorities for the other two readings, *the church of God* and *the church of the Lord*, are far more considerable.

The church of God is in eight MSS. and probably in ten others. The most valuable are 25, 68, and the Vatican: but the readings of the Vatican and 25 are not clearly ascertained. *The church of the Lord* is in twelve MSS.; in which number are found, A, C, D, E, and seven others of considerable value. It has, therefore, a great superiority above the other readings in respect of MSS. The same may be observed of the versions. *The church of the Lord* is in the most ancient Latin copies (the Cambridge and the Laudian), in the Sahidic, the Coptic, the later Syriac in the margin, and the Armenian: while *the church of God* is only in the later Syriac, the modern Vulgate, and a Syriac Lectionary of the eleventh century†.

* Griesbach adds the Arabic Polyglott, but the reading in that version is *the Lord God*.

† Among the versions which have *the church of the Lord*, Griesbach is disposed to include the Ethiopic, because that version generally agrees with the Armenian and the Coptic, and in this place is ambiguous, from the nature of the Ethiopic language, which always, he says, employs the same word, whether *κύριος* or *θεός* be in the Greek original. This assertion is not true. But it is sufficient, to shew that the Ethiopic in this place is ambiguous, if the word which it employs is put sometimes for God, sometimes for the Lord, meaning Christ. The Ethiopic word is *EGZIABEHER*, which often means God,

The quotations of the Fathers remain to be considered, and shall be produced in chronological order. The first is Irenæus [A. D. 130], whose reading appears, from the Latin translation, made, as it is believed, about the end of the second century, to have been *the church of the Lord*.

In the *Apostolic Constitutions* [A. D. 190], b. ii. ch. 61, is the following exhortation: "Run to the church of *the Lord*, which he purchased with the blood of Christ, the beloved, the first-begotten of the creation." This passage shews that the reading was *the Lord*, but understood to mean the Father. And in b. vii. 26, Thanksgiving at the Communion: "Do thou now, through him, remember this thy holy church, which thou hast purchased with the precious blood of thy Christ."

Origen against Celsus [A. D. 230], b. vii. p. 342. "There would be some foundation for the hypothesis of Celsus, if we affirmed that the prophets had foretold that God the Word would die. . . . In this respect Celsus is right, that the prophets have not foretold this, *for it is evil and unholy*."

In the council of Carthage [A. D. 258], tom. i. p. 522. "The sentence of our Lord Jesus Christ is manifest, when he sent forth his disciples, and committed to them alone

and sometimes Christ: e. g. Philip. iv. 5. "The Lord is at hand;" and in Rev. xiv. 13. "Blessed are the dead which die in the Lord." In both these places the Ethiopic word is *EGZIABEHER*, and the meaning is Christ. The opinion of Wakefield, in his note on Acts xx. 28, that the Ethiopic translator "never employs this word but to signify the supreme God alone," is therefore erroneous. The same appears from other passages: e. g. Heb. ii. 3. "How shall we escape, if we neglect so great salvation, which first began to be spoken by *the Lord*," Luke i. 17. John i. 23. Acts. ii. 20, xiii. 49, xv. 35, xvi. 15, xviii. 25. 1 Cor. xv. 58, xvi. 10. 2 Tim. iv. 8. The Latin translator of the Ethiopic version, in all these places, except one, has rendered *EGZIABEHER* by *Deus*; and this probably misled Mr. W. who ought to have known that little reliance is due to the translators,

the power given him by the Father: of whom we are successors, by the same power *governing the church of the Lord.*" In the Greek translation, probably of much later date, it is "*the church of God.*"

Eusebius, on Isaiah xxxv. 9. 10 [A. D. 315]: "The redeemed shall walk there, and they who are gathered together by the Lord." On which words of the Septuagint translation he thus comments, "whom he hath redeemed by his own blood."

Athanasius, in his Epistle to Serapion [A. D. 326], against those who contend that the Holy Ghost is a created being, quotes Acts xx. 28, according to the common reading, "Feed the church of God." So it is in the printed copies. But in one MS. it is "the church of the Lord;" in three others, "the church of Christ." This variety of readings, in an author of whose works very few MSS. remain*, makes it uncertain whether he read "the church of God." And a passage in his second book against Apollinarius, ch. 11, seems to imply that he was unacquainted with that reading: "How say ye, God who suffered through the flesh and rose again? Alas the blasphemy! These are the darings of the Arians." Would Athanasius, in this and other places, have censured such a phrase as God suffering through the flesh, without taking any notice of Acts xx. 28, if his reading had been, "Feed the church of God, which he purchased with his own blood?" In the same book, ch. 12, he says, "the Scriptures have no where mentioned the blood of God, or God suffering and rising through the flesh. These are the darings of the Arians, since they do not confess the Son of God to be the true God." The probability is, that "the church of God" was not the reading of Athanasius's copy of the

Acts; and this accounts for his not having quoted the verse in support of the divinity of Christ, which he has defended with an abundance of Scriptural quotations.

Lucifer, Bishop of Cagliari [A. D. 354] quotes the whole verse, and his reading is, "the church of the Lord." *Regere ecclesiam Domini, quam acquisivit sanguine suo.* Bib. Pat. iv. 239.

Epiphanius [A. D. 368], in his *Ancoratus*, § 69, quotes Acts xx. 28 in proof of the divinity of the Holy Ghost, and his reading is, "Feed the church of God." The passage is copied in his *Heres*, § 74, with the same reading.

Basil [A. D. 370], in his *Morals*, rule 80, *What manner of persons Christians ought to be*, quotes, "Feed the church of God, which he hath purchased with his own blood."

Didymus of Alexandria [A. D. 370] on the Holy Ghost, ii. 11, quotes according to the reading "the church of the Lord," and observes, v. 28, "If those whom Christ sent to preach and baptize the nations, the Holy Ghost set over the church, destined by the decree of the Father, it is not to be doubted that the operation and the proof of the Father, and the Son, and the Holy Ghost, is one, and that the substance of the Trinity is the same."

Jerome, on Tit. i. 5 [A. D. 378], quotes Acts xx. 28, to prove that Presbyter and Bishop are names of the same office, since the Presbyters of Ephesus are called Bishops: *over which the Holy Ghost hath made you Bishops.* His reading is, "the church of the Lord." The verse, with the same reading, is produced for the same purpose in his Epistle to Evagrius.

Ambrose [A. D. 381] proves the divinity of the Holy Ghost from his appointing Bishops, quoting, "over which the Holy Ghost hath made you Bishops, to rule the church of God."

Augustine [A. D. 396], in his ninety-seventh Question from the New Testament, says, "He himself

* The MSS. referred to for this Epistle to Serapion by the Benedictine editors are three, together with readings collected by Felkman from three others, and a fourth, which is only a copy of one of those three.

before he ascended into heaven, laying his hand upon them, ordained them bishops. This the Apostle ascribes to the Holy Ghost, when he says, "Over which the Holy Ghost hath made you bishops, to rule the church of the Lord Jesus." Again, in b. i. sect. 6, against Parmenion: "He, our Lord, who bought the whole world with the price of his own blood."

Chrysostome [A. D. 398], on Acts xx. 28, has, "Feed the church of *God*" in his text, and in his comment, according to the common edition; but the reading in the margin of Saville's edition is, "See how many motives! [to feed the church] ye have your ordination from the Holy Ghost; this is one motive: behold, also, another, it is the church of the *Lord*; and a third, which he purchased with his own blood."

That this is the true reading of Chrysostome's comment is probable, from his note on Ephes. iv. 11, 12, "He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers." The note is: "In another place he [Paul] affirms, that the Holy Ghost wrought this, saying, over the which the Holy Ghost hath made you overseers to feed the church of *the Lord*; and here [in Ephes.] he says, the Son; in another place, God;" alluding, perhaps, to 1 Cor. xii. 28, "God hath set some in the church; first apostles, secondarily prophets, thirdly teachers."

Asterius [A. D. 401], Homily on Psalm v., ch. ii. p. 11. of the Monuments of the Greek Church: "He [Thomas] said not merely my Lord, but my Lord and my God; [My Lord] as having purchased me with thine own blood, when I was sold to sin; My God, as having granted me forgiveness of sin." Thus it is quoted by Wetstein; but the words, My Lord, which I have placed between brackets, necessary as they appear, are not in Cotelarius's edition, the only one which I have been able to see.

Cyril [A. D. 412], b. ii. p. 36, tom. vi. Ed. Aubert. introduces Nestorius arguing in the following manner: "when the divine Scripture would speak of the birth of Christ from the blessed Virgin, or of his death, it never puts God, but either Christ, or the Son, or the Lord." Cyril, in a long answer, omits to cite Acts xx. 28. Again, in his tenth Book, against Julian the Emperor, who affirmed that neither Paul nor Luke dared to call Jesus God, Cyril produces many other passages, but is silent concerning Paul's address to the elders at Ephesus. The probable inference is, that he was not acquainted with the reading, "Feed the church of *God*," or that he thought it spurious.

Theodoret [A. D. 423], tom. iv. p. 152, in his Third Dialogue: "How is it that you do not say, that God the Word suffered in the flesh? Because in the divine Scripture we have not found this word. The name Christ, indicates the Word made man; but God the Word, signifies the simple nature, which was before the world, which was before time, which was without body; for which reason, the all-holy Spirit, which spake by the holy Prophets, has never adapted suffering or death to this appellation."

A council was held at Ephesus [A. D. 431], (see tom. iii. Consil. p. 616) to which a letter was addressed by Cælestine, Bishop of Rome, in which he supports the authority of the Synod, from Acts xx. 28: "Over which the Holy Ghost hath made you bishops, to rule the church of *God*."

Arcadius, who was legate of the apostolic see, said, in the same council, "We have found you caring for the church of God, which our Lord Jesus Christ purchased with his own blood."

John Cassian [A. D. 424] vii. 4, On the Incarnation, dedicated to Pope Leo, says, "If it should be supposed, that the Lord was not born of a Virgin, because the offspring was prior to the parent, how

is it believed that God had blood? and yet it is said, to the Ephesian elders, 'Rule the church of God, which he hath purchased with his own blood.'" This is the first quotation that makes any comment upon the singular phrase, *the blood of God*. The words are found in Epiphanius, almost a century before; but there is a possibility that they were not in his copy. The word God might be put for Lord by a scribe, who supposed the former to be the true reading. But no such supposition can be allowed concerning this place of Cassian. His reading must have been "the church of God;" for, otherwise, his argument would have no meaning.

Ibas, Bishop of the Edessenes, [A. D. 451] in his Epistle to Marinus, Consil. tom. iv. 666:—"God, who always cared for his own church, which he redeemed with his own blood."

Fulgentius [A. D. 507], in his Epistle to Peter the Deacon, sect. 19: "In that sacrifice there is a thanksgiving and a commemoration of the flesh of Christ, which he offered for us, and of the blood which the same God shed for us; of whom the blessed Paul says, in the Acts of the Apostles: 'Take heed to yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to rule the church of God, which he hath acquired by his own blood.'"

Arator [A. D. 544] translated the Acts into Latin verse, and presented his translation to Pope Vigilius, in 544.

He seems to have read "the church of the Lord."—

— Servate, Ministri,
Ecclesiam Christus pretium quam sanguine
nobis
Fecit in orbe suo. Famuli retinere labo-
rent
Quæ Dominus de morte dedit.

Primasius [A. D. 550], in his Comment on the Apocalypse, ch. vii.: "When we find it said in the book of the Acts, 'Take heed to all the flock in which the Holy Ghost

hath made you bishops,' he immediately added,—'to rule the church of God, which he hath acquired by his own blood.' Now, to have shed his blood for us, we know, can only suit the person of Christ; whence it is clear, that one being named, the whole Trinity ought to be understood."

Maximus [A. D. 645], a martyr, and a native of Constantinople, says, "The God of Peace, who reconciled us to himself by the cross, and purchased us, when enemies, with his own blood"—tom. ii. p. 375, Edit. Combefi.

Again, p. 47, Epistle to Nicander: "The Catholic Church, and *the Lord*, who espoused her (τον ταύτην ἀρµοσάµενον) with his own and quickening blood;" alluding to the marriage by purchase, per coemptionem, to which Virgil alludes in Georg. i, 31—

Teque sibi generum Tethys emat omnibus
undis.

I shall close with our countryman Bede [A. D. 701], who, commenting on Acts xx. 28, observes, that "Paul does not scruple to say, the blood of God, on account of the union of persons in the two natures of the same Christ."

Besides the above quotations, there are some passages which have been supposed to be derived from the reading, *the church of God*. Ignatius, in the beginning of his Epistle to the Ephesians, says, ἀναζωπυρρησάμενος ἐν αἱματι θεοῦ, quickening yourselves by *the blood of God*; though, in the interpolated copy, and its ancient Latin translation, it is, *the blood of Christ*. Tertullian, book ii. ch. iii. *To his Wife*, asks, "With what blood are we redeemed?" and answers, "By *the blood of God*." But neither of these Fathers professes to quote Scripture, nor is it clear that they allude to Acts xx. 28. The phrase, *the blood of God*, might occur to an orthodox writer, though he had no authority for it in Scripture. To a believer of the divinity of Christ, it

was obvious to call the blood with which he redeemed us the blood of God. Many similar phrases occur, which are neither quotations, nor even allusions to the words of Scripture. Some of the Fathers delight in such bold language. Thus, Gregory Nyssen, on Matt. v. 2, speaks of "the poverty of God;" Cæsarius, p. 692 and 694, tom. ii. Bib. Patrum, of "the hair and feet and nails and blood of God," and calls the crucifixion of Christ "the murder of God." And Ephraim Syrus says, that "God was born of a Virgin."

THE CHURCH OF THE LORD.

- Cent. II. Irenæus, Apostolic Constit.
 III. Council of Carthage
 IV. Lucifer, Didymus, Jerome, Augustine, and probably Eusebius, Athanasius, and Chrysostome
 V. _____
 Probably Asterius, Cyril, and Theodore
 VI. Maximus, and probably Arator.

Thus, I think, it appears, that the "church of the Lord" is supported by the most ancient quotations of the Fathers. The evidence from MSS. and versions was before shewn to favour this reading more than any other. We have strong reason, therefore, to conclude that it is the true reading.

It may be urged, that, upon this supposition, it will be difficult to account for the existence of the other reading, involving, as it does, the harsh phrase, the blood of God. But it might arise from accident; the church of God being frequently mentioned in the Epistles of St. Paul—the church of the Lord never. It is easy, therefore, to conceive that a scribe, from the force of habit, might "write the church of God" in Acts xx. 28. This reading would be acceptable to the orthodox, as affording an argument for the deity of Christ, and to the Arians, as intimating, in their opinion, that his Deity was inferior to the Father, and capable of suffering.---See the extract from Athanasius, page 205,

Such expressions, however, gave offence to some of the more judicious Fathers; to none more than Athanasius, who, in his discourse against those who affirm that God the Word suffered in the flesh, contends, that no such expression is to be found in the writings of the Apostles; but that their language is, Christ suffered for our sins, according to the Scriptures; Christ, our passover, is sacrificed for us.

The following table will assist the reader in comparing the testimonies of the Fathers.

OF GOD.

Epiphanius, Basil, Ambrose.

Cassian, Ibas, Cælestine, and probably Arcadius.

Fulgentius, Primasius, Bede.

where he asserts, that such phrases as "the blood of God" are the daring inventions of the Arians.

CHAPTER III.

On Jude 24, 25: "Unto him that is able to present you faultless, before the presence of his glory, with exceeding great joy. To the only wise God, our Saviour, be glory and majesty."

Since the presenting of the saints is mentioned in Eph. v. 27, as the office of Christ, who is also emphatically called Our Saviour, this verse of Jude is applied to him by some good commentators, and consequently urged as a proof that he is the only wise God.

But, in more than twenty Manuscripts, including the Vatican, our Alexandrine, and another excellent Alexandrine, marked 17, the reading is, "To the only wise God our Saviour, *through Jesus Christ our Lord*;" and this clause, if admitted, overturns the argument.---The additional words, *through Jesus*

Christ our Lord, are found in almost all the ancient versions, the agreement of which with the best manuscripts, leaves very little doubt that the clause is genuine.

The same clause is also in the parallel passage, Rom. xvi. 25...27: "Now unto him that is able to stablish you, ...To God, only wise, be glory, *through Jesus Christ*." The omission of it in several MSS. of Jude may be accounted for, from the *homoioteleuton*, or the recurrence of the same word, at the end of two contiguous clauses:—

Μονῶ σοφῶ θεῶ, σωτηρίῳ ἡμῶν,
Διὰ Ἰησοῦ Χριστοῦ, ἧς κυρίῳ ἡμῶν.

After this investigation, I should be very scrupulous about employing either of the places now considered, in proof of the divinity of our Lord. Happily they are not wanted. "There are so many arguments for the true deity of Christ," to use the words of Griesbach, "that I see not how it can be called in question; the Divine authority of Scripture being granted, and just rules of interpretation acknowledged. Particularly the exordium of St. John's Gospel is so perspicuous, and above all exception, that it never can be overturned by the daring attacks of interpreters and critics."—Preface to vol. ii. of his *New Testament*, 1775.

CHAPTER IV.

On 1 John v. 7: "There are three that bear record in heaven; the Father, the Word, and the Holy Ghost; and these three are one."

After the inquiry concerning the authenticity of this verse, in the *Christian Observer* for 1807, I flatter myself that few of my readers think any further argument on the same subject necessary. But there remains one, not uninteresting, inquiry; I mean, What were the judgments of the first Protestant Editors of the New Testament in Latin, German, and English, concerning this celebrated passage?

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In Erasmus's Latin translation, in 1538 and 1540, the disputed part was printed within brackets. Luther, in his German version, rejected it; and Calvin, who retained it, speaks very doubtfully of it: *Vix quidquam asserere audeo*. It was also omitted in the Latin edition printed at Zurich in 1544. R. Stephens, in his editions of the Vulgate, printed in 1540 and 1545, inserted it in his text, but not without an intimation that it was wanting in certain Latin MSS.; and in his new Latin version, said to be the work of Leo Juda, a Zuinglian, dismissed it from the text, though he inserted it in the margin. In Castalio's Latin version, printed at Basil in 1551, and again in 1573, it is included in brackets.

Of English versions, the first that was printed is that of William Tindale; of which I have seen two copies, dated 1534 and 1536. Miles Coverdale's Bible was printed in folio, in 1535. Matthews's, in 1537, partly from Tindale and partly from Coverdale, and reprinted in 1549 and 1551. Cranmer's Bible was printed in 1539 and 1541. In 1540 and 1541 two folio editions were published by Taverner. In 1541, a folio Bible, oversene by Bishops Tonstal and Heath. In 1549, Taverner's was reprinted. In 1550, a new Testament, in octavo, in Latin and English, was printed by Gualtier, for Sir John Cheeke. In 1552, a Testament, in 4to. by Hill. In 1553, a Bible, in small quarto, by Grafton. In 1556, an English Bible, in folio, was printed at Rouen; and in 1562 a folio Bible was printed in London, by Harrison.

All these editions contain 1 John v. 7, but not without marks of doubt, either including the verse between parentheses, or printing it in diminutive letters---e.g. in Cranmer's, called the Great Bible, 1539:

"This Jesus Christ is he that came by water and bloud, not by water onely, but by water and bloud. And it is the sprete that beareth

wytnes, because the sprete is trueth. (For ther are thre, which beare recorde in heaven, the father, the worde, and the wholly goost, And these thre are one) and ther are thre which beare recorde (in erth) the sprete," &c.

In his prologue, Cranmer explains what is meant by the small letters: "Where as often ye shall finde a small lettre in the texte, it signifyeth, that so moche as is in the small lettre doth abounde, and is more in the common translacyon in Latyne, then is founde, either in the Hebrue or the Greke, which wordes and sentences we have added, not only to manifeste the same unto you, but also to satisfie and content those that herebeforetyme hath myssed such sentences in the Bybles and new Testaments before set forth."

On the other hand, there are three old editions which insert the disputed passage without any mark of suspicion—viz. one in 1536, believed to be printed by Gough, from Tindale's version; the New Testament, in 1552, translated by command of Edw. VI.; and the Geneva Bible, in 1557.

I do not reckon the English Testaments of 1538 and 1558, both rendered from the Vulgate, and of course having the disputed passage.

From this review it appears, that the Protestant Reformers either rejected 1 John v. 7, or at least marked it as doubtful; and that the editors of the New Testament in English, under Hen. VIII. and Edw. VI., though they uniformly admitted that verse into the text, generally expressed a doubt of its authenticity.

There yet remains one disputed passage, 1 Tim. iii. 16, which will be considered in the following chapter.

(To be continued.)

To the Editor of the Christian Observer.
If the following account of the life of BERNARD GILPIN, which I have taken from authentic sources, should appear to you likely to interest and

edify the readers of the Christian Observer, it is at your service.

I am, &c. S.

LIFE OF BERNARD GILPIN.

This excellent divine, who merited and obtained the glorious titles of *the father of the poor*, and *the apostle of the North*, was born at Kentmire, in the county of Westmoreland, in the year 1517. He was descended of an ancient and honourable family: but being a younger brother, he was under the necessity of directing his attention to some profession: and he chose the church, for which his serious and contemplative habits, even from early life, seemed peculiarly to qualify him. An instance of acute discernment, while he was yet an infant, is related of him by his biographer. A friar, pretending to be a zealous preacher, came, on a Saturday evening, to his father's house, where he was hospitably entertained; but was tempted, by the good cheer set before him, both to eat and drink to excess. The next morning he preached at church, and in his sermon inveighed with great vehemence against the licentiousness and sensuality of the times, and particularly against drunkenness. Upon this, young Gilpin, who sat on his mother's knee, and seemed much interested by the friar's discourse, cried out with indignation, "Oh mother, do you hear how this man dares to speak against drunkenness, and yet he was drunk himself last night?" But his mother stopt his mouth with her hand, it being in those days an unpardonable sin to find fault with the clergy.

His parents, perceiving him to be a boy of quick parts, were anxious to afford him every advantage of education; and after he had passed the requisite time at a grammar school, where he is said to have distinguished himself, he was removed, in the year 1533, to Oxford, and was there admitted on the foundation of Queen's college. His application to the various branches of learning then

taught in the University was great. He was very conversant with the writings of Erasmus; and to these he was probably indebted for his early emancipation from the shackles of prejudice, the freedom with which he pursued his theological inquiries, and the diligence with which he was induced to study the Scriptures. To a knowledge of the logic and philosophy of the day, he added a thorough acquaintance with the Greek and Hebrew languages. And such was the esteem in which he was held as a scholar, that he was one of the first who was nominated a member of Christ-Church college, by Cardinal Wolsey, who founded and endowed that noble institution.

At this period, as well as for some time afterwards, Gilpin, though much less bigoted than most of his contemporaries, was nevertheless adverse to the principles of the reformation. He was even induced, by the importunity of his friends, to dispute publicly against Hooper, and afterwards against Peter Martyr, who had been appointed by King Edward the Sixth to the divinity chair at Oxford. On this last occasion, that he might be better able to defend his cause, he carefully perused the Scriptures and the ancient fathers; but the more he read, the less confidence did he entertain in the truth of the tenets he was engaged to support. This state of mind greatly indisposed him to enter the lists with Peter Martyr; but he resolved, that, at least, he would use the disputation as a means of bringing his old opinions to the test of reason and Scripture; and that, laying aside the temper of a caviller, he would make truth the sole object of his pursuit. His candour and ingenuousness were so striking, particularly when compared with the perverseness and bigotry of many of the other impugnors of the new doctrines, that Peter Martyr used to say, "For my other hot-headed adversaries, I am not much concerned for them: but I am troubled for Gilpin; for he speaks and acts with

a singular uprightness of heart." And he would often pray that God would be pleased at last to convert to the truth this honest and pious papist. And he prayed not in vain; for from this time Gilpin determined, both by study and prayer, to search out the truth. And it pleased God at length to enlighten his mind to perceive the errors of popery, and the necessity of separating from the apostate church of Rome. To this result, an acquaintance with the early history of the church greatly contributed. A diligent examination of the subject convinced him that the doctrines of transubstantiation, indulgences, and works of supererogation, the worship of images, the denial of the cup to the laity, and the prohibition of the common use of the Scriptures, were inventions of later times, wholly unknown to the purer ages of the church; and his attachment to them was greatly shaken by this discovery. But what perhaps more than any thing else determined him to withdraw from the popish communion, was the declaration of the Council of Trent, which had been called together for the express purpose of reforming ecclesiastical abuses, that the traditions of the church were to be esteemed of equal authority with Scripture.

These and other things, particularly the opposition made by the priests to the reformation of even what they acknowledged to be amiss, much "grieved me," as he observes in a letter of his which is yet extant, "and made me seek for quietness in God's word; for no where else could I find any stay." "My nature," he proceeds to remark, "hath evermore fled controversy so much as I could. My delight and desire hath been to preach Christ, and our salvation by him, in simplicity and truth; and to comfort myself with the sweet promises of the Gospel and in prayer."

The same letter from which these extracts have been taken contains some incidental observations, which shew Gilpin to have always had

very tender conscience; and which form a striking contrast to the unthinking levity with which too many of the present day enter into similar engagements with those referred to by Gilpin; not knowing, in some cases, "what they say, nor whereof they affirm;" and in others, it is to be feared, solemnly declaring their assent to propositions which in their hearts they do not believe. "I have," he says, "been always scrupulous, and troubled, either in subscribing or swearing to any thing, beside the Scriptures and Articles of our belief, because the Scripture ought ever to have a pre-eminence above man's writings. I remember, when I went for orders to the Bishop of Oxford, his chaplain ministered an oath to allow all such ordinances as were set forth, or should be set forth in time to come; which oath, when we considered better of it, what it was to swear to things to come, we knew not what, it troubled not only me, but nine or ten more with me. I for my part resolved, after that, to swear to no writing, but with exception, as it agreed with the word of God."—"I hold fast one sentence of St. Paul: 'I have obtained mercy, in that I did it in ignorance.' Yet have I prayed God's mercy many times for all these offences, infirmities, and ignorances; and so I will do still, so long as I live in this world."

Mr. Gilpin continued at Oxford till his thirty-fifth year, when he was presented, by King Edward the Sixth, to the vicarage of Norton, in the county of Durham. But he was first appointed to preach before the King, that conscientious monarch being unwilling to grant preferment to any clergyman of whose attachment to the principles of the Reformation he had not reason to be satisfied. On this occasion he took for his subject the gross venality and corruption of the age, against which he inveighed with great boldness. His freedom did not prove offensive at court. It even recommended him to the notice of some persons of rank, and particularly to those gen-

tleman who were afterwards the Earls of Bedford and Leicester, and who were always ready to patronize him. He also obtained at this time a general licence for preaching, a mark of honour conferred but on few.

Having passed some time in London, he repaired to his parish, to the pastoral care of which he chiefly devoted himself, occasionally using the king's licence to preach in other parts of the country. When he entered, however, on this new line of ministerial duty, he felt himself so much embarrassed by doctrinal difficulties, that he was induced to confine himself, in his sermons, principally to inculcating on his hearers a virtuous conduct, and dissuading them from vicious pursuits. His conscience was too tender to rest satisfied for any long time with a questionable a course of proceeding, as that of omitting to unfold to his flock the peculiar truths of the Gospel. He became quite unhappy, and resolved to lay his case before Bishop Tunstal, the bishop of Durham, who was his maternal uncle. The Bishop advised him to visit the continent, that he might confer with the most eminent divines, both papist and protestant, and thus resolve his doubts; and in the mean time he might appoint a substitute to take care of his parish. Mr. Gilpin's ideas of pastoral obligation were far too strict to allow him to follow the whole of his uncle's counsel. It was his intention to spend two or three years abroad; and no excuse appeared to him sufficient to justify non-residence for such a period, and on such grounds as led him away from his parish: nor could he reconcile it to his conscience, though his income was otherwise very limited, to draw any part of the means of his subsistence from a benefice, the duties attached to which he did not perform. He accordingly resigned his living to a friend, of whose piety as well as ability he was well assured, and set out on his journey.

On getting to London, he found the Bishop greatly displeased at his

resignation of his living, which he censured as an act of great folly and imprudence, predicting, that, if he continued to act in this manner, he must die a beggar. Gilpin excused himself, by saying that he could not retain the living and his peace of conscience too. "Conscience!" replied the Bishop; "you might have had a dispensation." "But I was afraid," rejoined Gilpin, "that when I came before the tribunal of Christ, it would not serve my turn to plead a dispensation from doing my duty to my flock." The Bishop, notwithstanding this circumstance, parted with his nephew in good humour; for though he disapproved of his needless scrupulosity, as he deemed it to be, he nevertheless highly respected his integrity.

Mr. Gilpin, on his landing in Holland, went to Mechlin, where his brother George then was, pursuing the study of the civil law, and labouring to acquaint himself with subjects of general policy*. He was at this time a zealous papist: but the visit of Bernard appears to have produced an entire change in his opinions; for he became soon afterwards a warm advocate for the Reformation.

Mr. Gilpin visited most of the towns in Brabant; but he made Louvain the place of his residence, because it afforded the best opportunities for study. Its noble university, consisting of many colleges, drew together learned men from all quarters; some of the most eminent divines, both papist and protestant, resided there; and one of the chief studies of the place was theology. Here Mr. Gilpin prosecuted his inquiries with great vigour and perseverance; till at length he began to have clearer and more consistent views of the doctrines of the Reformation, and to feel thoroughly satisfied with the preference he had been disposed to give to them.

* Mr. George Gilpin was much employed in negotiations during the reign of Queen Elizabeth. He was highly esteemed both for abilities and integrity.

While he was thus employed, news arrived of the death of King Edward the Sixth, and the accession of Queen Mary. Bishop Tunstal, who had been sent to the Tower by the former, was now released, and re-established in his bishopric. This intelligence had scarcely reached him, before he received, through his brother George, the offer of a valuable living in his uncle's gift which was then vacant. His brother pressed him by a variety of arguments to accept this offer; but to all his arguments Bernard replied, that his conscience would not permit him to accept it. He wrote, on this occasion, to the Bishop. An extract from this letter will explain the principles which guided his conduct; and it would be well for the church if such principles were more generally prevalent among the clergy.

"When I met my brother, I perceived his object was only to persuade me to take a benefice, and to continue my studies at this university; which if I had known to be the cause of his sending for me, I should not have needed to interrupt my studies to meet him; for I have so long debated the matter with learned men, especially with the holy prophets, and the most ancient and godly writers since Christ's time, that I trust, as long as I live, never to burden my conscience with having a benefice and lying from it. My brother said that your lordship, and all my other friends, thought I was much too scrupulous in that point. But if I be too scrupulous (as I cannot think that I am), the matter is such, that I had rather my conscience were therein a great deal too strait, than a little too large: for I am seriously persuaded that I shall never offend God by refusing to have a benefice and lie from it, so long as I judge not evil of others; which I trust I shall not, but rather pray God daily that all who have cures may discharge their office in his sight, as may tend most to his glory and the profit of his church.

He replied against me, that your lordship would give me no benefice, but what you would see discharged in my absence as well, or better, than I could discharge it myself. To which I answered, that I would be sorry if I thought not there were many thousands in England more able to discharge a cure than I find myself; and therefore I desire they may both take the cure and profit also, that they may be able to feed the body and the soul both, as I think all pastors are bound. As for me, I can never persuade myself to take the profit, and let another take the pains: for if he should teach and preach as faithfully as ever St. Austin did, yet should I not think myself discharged. And if I should strain my conscience herein, and strive with it to remain here, or in any other university, with such a condition, the unquietness of my conscience would not suffer me to profit in study at all."—"Which of our modern gaping rooks," observes Gilpin's biographer, the Bishop of Chichester, "could endeavour with more industry to obtain a benefice, than this man did to avoid one?"

This affair being settled, Mr. Gilpin continued his studies for some time longer at Louvain. While he remained there, a great many of his countrymen, driven from England by the bloody persecutions under Mary, arrived in the Low Countries, to many of whom his extensive acquaintance enabled him to be particularly useful. After he had been two years at Louvain, he went to Paris, where he published a work of the Bishop of Durham on the Sacrament, which gave considerable offence to the more bigoted papists. During his stay at Paris, his aversion from popery greatly increased: he was quite disgusted with the superstition of the people, and the craft of the priests; he saw more and more the evil tendency of popery, and the necessity of a reformation; and began to view with more favour that reformation which had already commenced. The end of his going

abroad being thus answered, he resolved on returning to England. His friends tried to dissuade him, as the Marian persecution still raged: but he was not deterred by this circumstance; and after an absence of three years, he revisited his native country.

(To be continued.)

FAMILY SERMONS. No. IV.

Rom. iv. 25.—*Who was delivered for our offences, and raised again for our justification.*

THE apostle is here speaking of our Lord Jesus Christ, of whom he asserts two things. The first is, "that he was delivered for our offences." Jesus, the eternal Son of God, was delivered up to death, even the death of the cross, not for any sin of his own, for he had none; but for our offences; for the sins of all men, and for ours among the rest. This the prophet Isaiah had foretold long before: "He was wounded for our transgressions, he was bruised for our iniquities." "The Lord hath laid on him the iniquity of us all." This also is the constant language of the New Testament: "Christ died for our sins, according to the Scriptures." "He his own self bare our sins in his own body on the tree." "He gave himself for us, that he might redeem us from all iniquity." "He was the propitiation for our sins; and not for ours only, but also for the sins of the whole world."

It is, however, to the second particular mentioned in the text that I mean to direct your attention at this time—"he was raised again for our justification." And here I shall consider two things—

First, What the Scriptures mean by justification, and how we are said to be justified.

Secondly, In what sense Christ is said to be raised again for our justification.

I. Justification is a word taken from courts of justice, where a man

is said to be *justified*, when he is acquitted, or declared to be innocent of a crime laid to his charge. Justification is therefore the opposite of condemnation; and in this way we find it often stated in Scripture: as where it is said, that the judges *shall justify the righteous and condemn the wicked*. And again, *he that justifieth the wicked, and he that condemneth the just, even they both are an abomination unto the Lord*. And Christ himself says, *by thy words thou shalt be justified, and by thy words thou shalt be condemned*. Hence it is plain that the Scriptures use the word *justification* to signify that a man is accounted or declared not guilty of the crime laid to his charge, but that he is, in that respect, a just or righteous person; in short, that he is justified: and this is the sense in which our church also uses the word in her eleventh article.

But *how can man be thus justified before God? or how can he be clean that is born of a woman?* How can he that is a sinner be accounted righteous, by the most righteous Judge of the whole world? This, I confess, is a mystery which we should never have even thought of, if God himself had not revealed it to us; and as his word is the only ground we have to believe it, so is it the only rule by which we can explain it. Adhering to this rule, I shall endeavour, through God's grace, to give you a clear account of this important doctrine.

1. No man is *by nature* righteous. This we are fully assured of by the word of God. "All have sinned and come short of the glory of God." "And death hath passed upon all men, for that all have sinned." All, therefore, are under the curse which God pronounces on every one "that continueth not in all things which are written in the book of the law to do them." But this no mere man ever yet did, or ever will do; and therefore none ever was, or even can be, perfectly righteous in himself, while he is upon earth.

And this view of the matter is

proved to be true, not only by Scripture, but by every man's own experience, for who can say, "I have made my heart clean? I am pure from sin?" No man could truly say it, for all must know that they have done evil; more evil than good; at least not so much good as they ought to have done, since they came into the world. There never has been a mere man on the face of the earth free from sin: therefore never any one that was righteous in himself, but who might well join in the prayer of David: "Enter not into judgment with thy servant, O Lord, for in thy sight shall no man living be justified."

• 2. No man can *of himself* do any thing whereby he can deserve to be accounted righteous before God. Some, indeed, have vainly thought, that, though all are by nature sinners, yet some may do such good works that they may deserve to be accounted righteous. But this our church denies, saying, "we are accounted righteous before God, not for our own works or deservings." And it is no less contrary to the words of Scripture: "by the works of the law there shall no flesh be justified." Indeed, I cannot but wonder how such a notion could ever enter any man's mind; for since all men are by nature sinners, whatever any man does by his own natural strength must be sinful. A corrupt tree cannot bring forth good fruit; a poisoned fountain cannot send out wholesome water. As the man is, so must be his actions: if he be sinful, they will be so too. And of this opinion is our Church: "we doubt not," it says, in the 13th Article, "but they have the nature of sin."

But even if we suppose a man to act not by his own natural strength, but by the grace of God; and that, influenced thereby, he performs never so many good works: what then? He does no more than it was his duty to do. How then can he deserve any thing for them; and least of all that God should for them

account him a righteous man, notwithstanding the many evil works he has been guilty of? Besides, if he has done good works by the grace of God, God is not indebted to him, but he is indebted to God for them. But did any man ever pay his debts merely by owing more? Suppose he had done innumerable good works, and suppose too, what cannot be truly supposed, that they are all perfectly good; yet so long as he has been guilty of any one sin, the man is still a sinner, and therefore cannot be accounted righteous, or justified, by any thing that he himself does, however great or good it may seem to be: "for whosoever shall keep the whole law, and yet offend in one point, he is guilty of all;" and if guilty, the law condemns him. Thus, if a man is accused of ten crimes before a judge, and is cleared of nine of them, yet if he is found guilty of the tenth, he must bear the punishment of the law. How then can he who is guilty of any, much less if "guilty of all," be justified before God? Can a man be guilty and not guilty at the same time; condemned and justified; a sinner, and yet no sinner, but righteous, and that too in the eyes of God himself?

3. Notwithstanding what has been said, there have been some men in all ages, and doubtless there are some now, whom God himself has accounted righteous; for we find several in Scripture expressly called so by himself—as Abel, Noah, Simeon, &c. But how can this be? Those, whom God calls righteous, were all the children of Adam; they were men wicked and sinful in themselves, guilty of original sin, and of many actual transgressions. How is it, then, that they are justified, and declared to be righteous? This is the point to be now explained.

4. Those who are thus accounted righteous by God, are so accounted, not for any righteousness of their own, but only for the righteousness of Christ. There is no other righteousness which could have sufficed,

and of this we could know nothing, but from the word of God. But I will endeavour to explain this point more clearly.

First. Jesus Christ was perfectly righteous in himself: "He did no sin, neither was guile found in his mouth." And this righteousness of Christ was the righteousness not only of man, but of God, he being both God and man in one person. Therefore his righteousness is, in Scripture, called the "*righteousness of God*." And not only was the righteousness which Christ performed in his life, the righteousness of God, but that too which he performed, in obedience to the divine will, at his death. "Herein perceive we the love of God," says St. John, "because he laid down his life for us."

2dly. All that Christ did on earth, whether in his life or at his death, was wholly for us, and on our account, because he had undertaken to be our Redeemer and Saviour. And his death being that of a person who was infinite, was of infinite value; as was likewise all he did through the whole course of his life; by which means he really merited pardon, righteousness, and salvation for us—for a world of sinners, for whose sake alone he took upon him our flesh, was born, and lived, and suffered, and died. Therefore, as our church expresses it in her Homilies, "Christ is now the righteousness of all them that truly believe in him: he for them paid their ransom by his death, he for them fulfilled the law in his life." And hence also he is said in Scripture, "to be made of God to us wisdom and righteousness." "For he hath made him to be sin," or a sin-offering, "for us, that we might be made the righteousness of God in him." In short, there is no other righteousness that can be imputed to us but the righteousness of Christ, that which he hath merited for us. And therefore it is by this, and this only, that we can be justified, or accounted righteous; a truth which our church has clearly expressed in

the article of justification, saying, “we are accounted righteous before God *only* for the merit of our Lord and Saviour Jesus Christ.”

4. But although the righteousness of Christ is sufficient for all, and all are capable of an interest in it, yet none derive any benefit from it, unless they truly believe in him. Those and those only who thus believe are justified, or accounted righteous, on account of it; faith being the means, or instrument, as it were, whereby we lay hold on the righteousness of Christ, and apply it to ourselves for the purpose of justification: for “Christ is the end of the law for righteousness, to every one that believeth.” “By him all that believe are justified from all things, from which they could not be justified by the law of Moses.” But it would be endless to recite all the passages to the same effect in Scripture. Men indeed would fain find something in themselves, on account of which they might be accounted righteous before God; and are very loth to be indebted for it to another, even to Christ himself; but let them know, that there is no other way than this. Let it then be our aim and desire to say, with St. Paul, “I account all things but loss for the excellency of the knowledge of Christ Jesus my Lord, and that I may be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.” And with this the doctrine of our Church exactly agrees. Its words are, “we are accounted righteous before God *only* for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings.”

But to understand this more fully, it will be proper to consider what is meant by faith, or believing in Christ, and in what sense we are said to be justified by it. And here I do not mean to give you the private opinions of men, but the view of our Church, and of the holy Scriptures concerning it. Our

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Church, in the first part of the homily or sermon of Faith, speaking of a quick and lively faith, such as the Gospel requires in order to our justification, saith, that “this is not only the common belief of the articles of our faith, but it is also a true trust and confidence of the mercy of God through our Lord Jesus Christ, and a stedfast hope of all good things to be received at God’s hand.” And in several other places of her homilies, she plainly makes the object of our faith to be all the good things that God hath promised in Christ, and the act itself to be a true trust and confidence of God’s mercy through him, for the performance of all those promises. And that this is the proper sense of the word, as it is used in Scripture, appears from the account there given of it: “Faith is the substance of things hoped for, the evidence of things not seen.” Now, according to this view of the subject, we obtain pardon and justification from Christ, upon our believing in him for them. And if we continue stedfastly to believe in him, we are thereby partakers of him, and of all his benefits, as he is our Mediator and Redeemer. Hence they who truly believe in him are said to be “*one with him*,” “to be in him,” “to dwell in him,” “to abide in him, as a branch abideth in the vine.” This is that mystical union which subsists between Christ and all true believers; by means of which, as a branch partakes of the sap that is in the stock, so do they partake of all the merits of Christ; being regarded as righteous upon this very account, that they are *in Christ*: “for there is no condemnation to them which are in Christ Jesus.” And if they be not condemned, they must needs be justified.

But here it is most important to observe, that all who, being thus in Christ, are justified by his merits, are also sanctified by his Spirit. As “there is no condemnation to them that are in Jesus Christ,” so they “walk not after the flesh, but

after the Spirit." And "if any man be in Christ, he is a new creature." Christ is made to us wisdom and sanctification, as well as righteousness and redemption; that is to say, all who are in him partake of his wisdom to make them wise, and his grace to make them holy, in themselves; as well as of his righteousness and merit to justify them before God. And since it is by faith that we are thus interested in Christ, therefore we are said to be sanctified, as well as justified, by faith: as Christ himself said,—that "they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." And St. Paul tells us, that "true faith works by love;" but "love is the fulfilling of the whole law." And therefore whosoever has a true faith, must needs do all manner of good works that he is capable of doing; otherwise he may be sure that he does not believe as he ought in Christ; and that his faith is not that true and lively faith, which will bear a man out at God's judgment seat; for as our Church hath rightly declared, "Good works do spring out necessarily of a true and lively faith, insomuch that by them a lively faith may be as evidently known as a tree discerned by the fruit."

And this is what St. James means, where, treating of this subject, some have thought that he contradicts St. Paul: but that is a great mistake; for St. Paul says, that "we are justified by faith without the works of the law." St. James does not say, that we are justified by the works of the law without faith; he only says, that "a man is justified by works, and not by faith only." Where he plainly asserts our justification by faith, and only denies that we are justified by such a faith as is alone, without good works. It is of such a faith he speaks all along in that chapter, saying, that "faith without works is dead, being alone;" and that "Abraham had works as well as faith;" and that "faith wrought with his works, and by works his

faith was made perfect." And he adds (shewing thereby that Abraham was justified by faith), "the Scripture was fulfilled, which saith, Abraham believed God, and it was imputed to him for righteousness." And this is what St. Paul says, and what the Scriptures maintain throughout, namely, that we are justified only by faith; but yet only by such a faith as produces good works: so that no man is accounted righteous by his faith in Christ, unless it be a faith by which he is likewise made sincerely righteous in himself. Still we must remember, that it is not for his own righteousness, or his own good works, that he is or can be accounted righteous before God, but only for the righteousness of Christ. I conclude, therefore, in the words by which our Church has determined the whole matter: "justifying faith doth not shut out repentance, hope, love, dread, and the fear of God, to be joined with faith in every man that is justified, but it shutteth them out from the office of justifying."

II. I now come to shew, in the last place, in what sense Christ is said to be raised again for our justification. Christ having, in our nature, been obedient, even unto death, and having fulfilled the law, and satisfied the justice of God for us; it was necessary, for our justification, that he should still continue to apply his merits to us for that purpose, which he could not have done, if he had not risen again, and gone up to heaven, there, as our advocate, to appear in the presence of God for us. And on this St. Paul lays great stress, saying, "who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us." "Yea, rather that is risen again:" implying, that all which he had done and suffered in our nature, would have been ineffectual, if he had not risen again, and ascended

to heaven to make intercession for us. Without this, it would appear that no man could have been justified or saved by him; but now “he is able to save to the uttermost all who come unto God by him, seeing he ever liveth to make intercession for them.” Therefore it may well be said, that, “as he was delivered for our offences, he was raised again for our justification.”

Now, from this doctrine, thus explained, we may observe, that it is so far from encouraging men in vice and wickedness, as some have idly imagined, that it is the greatest encouragement in the world to virtue and good works. No man in his senses can be emboldened by this to continue in sin, or to neglect his duty to God; for though he can be justified only by faith in Christ, yet he cannot be justified by any faith but that by which he is at the same time sanctified: and though he can be accounted righteous before God only by the righteousness of Christ, yet he can never be so accounted, unless he be also made sincerely righteous in himself: and all who are not made new and holy creatures, may be sure that they do not believe in Christ aright. “Whatever they may think, their faith is not a quick and lively, but a dead and barren faith, or rather, it is no faith at all—no such faith as the Gospel requires;” and so they will find at the last day, “when all men

shall be judged according to their works.” They who have not fed the hungry, nor clothed the naked; they who have continued to live in sin, and neglected their duty to God and their neighbour, shall be condemned as criminals, as having lived in the wilful breach of God’s laws, which they could not have done if they had truly believed in Christ: but they who exercise themselves continually in good works, in works of piety, justice, and charity, they shall be justified, though not for their works, yet through their faith in Christ, which will itself be justified, shewn to have been true and

right, by its having produced such works.

But, as I have already said, this doctrine is so far from encouraging men in sin, that it is the strongest motive and the greatest encouragement we can have to do good. We cannot but be all sensible of our own natural weakness, that we are not sufficient of ourselves even to think a good thought; and therefore, if we look no farther than ourselves, we may justly despair of ever doing any good work. Our only support and comfort is, that the grace of Christ is sufficient for us; that in him we have both righteousness and strength; so that “we can do all things, through Christ which strengtheneth us.” But although we can do all things by him, yet since it is we that do it—we, corrupt and frail creatures—we cannot but be conscious to ourselves, that, notwithstanding his assistance, we can do nothing as we ought; nothing so exactly as the law requires; but, do what we can, we still come short of it, both in not doing so much good as we might, and in doing nothing so well as we should. So that if God were extreme to mark what we do amiss, he might justly condemn us for something that is amiss in the best action we ever did. But why then should we be anxious to do good, when, after all, we can do nothing that is truly so; but when we have done all we can, we are still guilty, and liable to the judgment of God? But when we consider, that although we cannot have perfect righteousness in ourselves, yet that we may have it in Christ our Saviour; and that, if sincerely endeavouring to be holy, as God is holy, we rely on him alone for pardon and acceptance; even our defective services shall be acceptable to God through Christ, and we ourselves shall be accounted righteous in him, before the Judge of the whole world. Such a consideration as this must needs inspire us with holy desires, and make us “stedfast, unmoveable, always abounding in the work of the

Lord, as knowing that our labour shall not be in vain in the Lord." Wherefore let us now resolve to take this course, seeing the eternal Son of God is become our Saviour, our all-sufficient, our almighty Saviour. Seeing he was delivered for our offences, and raised again for our justification, let us make it our constant care and study to offend God no more, but to walk in all his commandments, and in all his ordi-

nances, blameless. But when we have done our utmost, let us still believe and trust only in our ever-blessed Saviour, both for the pardon of our sins, and for God's acceptance of us as righteous in him, and then we need not fear; for being justified by faith, we shall have peace with God, through Jesus Christ our Lord; to whom, with the Father and Holy Ghost, be all honour and glory now, and for ever. BEVERIDGE.

MISCELLANEOUS.

ON THE PROBABLE DESIGN OF PROVIDENCE IN SUBJECTING INDIA TO GREAT BRITAIN.

No. IV.

On the peculiar Fitness of Great Britain for spreading Christianity in India, arising from her Evangelizing Spirit.

A FOURTH circumstance which bespeaks the peculiar fitness of Great Britain for the execution of this design, is, that her people are possessed beyond all others of an evangelizing spirit. This is not the place for entering into a detailed account of the various societies in Great Britain for the propagation of the Gospel in foreign parts. There are, however, two points which respect them worthy of particular attention. In the first place, in number they far exceed those instituted by all the aggregated powers of Europe. Indeed the Danish Missionary Society, which laid the first stone of the church in Tranquebar, and the College de propaganda Fide, in Rome, are the only missionary institutions beyond the territory of Great Britain which deserve the name. But the first of these never found, in the narrow finances of its own country, a sufficient fund for its maintenance; and is now wholly dependant upon British benevolence.

The second, indeed, had it been consecrated merely to the cause of religion, and had not been erected into an engine of papal ambition, must have proved, from its wealth and organization, a powerful instrument in the hands of Christianity. But besides these, the nations of Europe have no institutions which give them any pretensions to rival Great Britain in this honourable career.

Now this, in itself, sufficiently indicates the evangelizing spirit of her people.

But there is a second circumstance which speaks still more plainly. The numerous Missionary Societies of Great Britain, except in a single instance, where a charter has been bestowed, are wholly without either sanction or assistance from government. This fact is somewhat curious. Governments seldom fall behind, but rather lead on their subjects in the race of virtue. When the contrary is observed, as in this particular instance in Great Britain, it is a problem not to be solved by any ordinary process. It might, indeed, in some cases be charged upon the unusual profligacy of the government; but this suspicion will scarcely attach to the most moral government of Europe. In other cases it might be imputed to a spirit

of frugality in the ruling powers; but national economy is almost a forgotten name amongst us. The solution of the difficulty seems to be this:—In those occupations which respect the bodily wants of men, the demand will always create a correspondent supply; and therefore all public encouragement would, in such cases, be thrown away. But in cases where the moral and religious wants of the state are concerned, the supply will not follow the demand, and therefore a national premium is, if we may so speak, essential to the produce of the article required. Here then, as in the case of missions, or public education, or religious instruction, it is the province of government to interfere. But when governments conceive that, in a particular instance, the supply in any sense meets the demand, they too easily absolve themselves from all obligation to do what they fancy the zeal of individuals has done for them. When religion is concerned, the maximum of a state's generosity is soon attained. Legislators, indeed, are contented with the most limited operation of moral principles, and are anxious rather to excite motion than to accelerate it, to give the first impulse rather than to strengthen those which the arm of the people supplies. This appears to explain the peculiar circumstances of the Missionary Societies in Great Britain. The public indolence has taken shelter under the zeal of individuals; and government, assuming that the people do enough, have felt themselves privileged to do nothing. It is obvious, indeed, that such views of policy are unworthy of an enlightened and virtuous nation. Real political wisdom would instruct the state to apply its force at the point of least resistance; and not so much to drive the public mind as to cooperate with it. A high principle of virtue would teach it, that Christianity, whether at home or abroad, cannot be too assiduously cultivated; that the world will rest from her labours only when the sabbath of re-

ligion is universally proclaimed. But the conduct of government, however reprehensible, sufficiently establishes our original position, that India, by her subjection to Great Britain, is brought within the influence of a people above all others possessed of an evangelizing spirit.

It may perhaps be objected to this statement, that the evangelizing spirit of the English nation should be estimated by the apostolic labours of her church, and that her establishment has sent very few labourers into these remote vineyards. Now as to the first clause of the objection, that the spirit of the nation should be inferred from the disposition of the establishment, however plausible in theory, it is directly contradicted by the fact. It is sufficiently answered by this single question: Does not the zeal of individuals in Great Britain, whatever is the character of her establishment, bring a larger missionary force into the field, than the combined energies of all the states and churches of Europe? As to the second part of the objection, that our establishment is not distinguished by the same evangelizing spirit, it is worthy of some investigation.

(1.) It may be remarked generally of all reformed establishments, that they are likely, from their very constitution and origin, to display less missionary zeal than the Church of Rome. For, in the first place, they are not likely to undertake any missionary enterprize, except from a religious motive. The Church of Rome has, in every age, been characterized by a spirit of unprincipled ambition. In Rome itself the church and state were in fact the same body, and from this forced union resulted a pusillanimous government and an intriguing priesthood. This spirit of aggrandisement found its principal vent in missionary enterprizes. The missionary was more the soldier of the church than its apostle, and was sent to subdue by spiritual weapons, those who would not so readily yield to any other.

A religious conquest, besides, is cheap and bloodless; and by gaining over the opinion of its captives, erects a strong fortress to guard every step of its progress. In the crusades, we find the church willing to purchase its own aggrandisement by the ruin of Europe. In the conquests of America and the Indies, she is seen signing away hemispheres to those nations that are fighting her battles. In the conquest of Paraguay she no longer trusted her cause to foreign agents, or was content to rule by proxy, but established an empire consisting of 300,000 families, and defended by an army of 60,000 men. The missionaries of the Romish church are not by any means to be considered as the true measure of its evangelizing spirit: they originated as often in views of policy as of religion; and conquered for this world rather than for the next. Now nothing similar to this spirit has ever disgraced the protestant churches. As parts of the different commonwealths to which they are attached, they of course follow in their train of conquest; but as churches they have never unfurled a single standard, except to guard their own privileges. They have no common head; they have no interests distinct from the individual governments to which they belong; they fight a spiritual cause by spiritual weapons, and conquer, not for themselves, but for God. Now this state of things should not be forgotten, in comparing the missions of Catholics and Protestants.

But again, the missions of Protestant churches may be expected to be less numerous than those of the church of Rome, from another circumstance. The church of Rome is intolerant, denying the claims of every other church to quietness in this world or happiness in the next. The reformed churches, on the contrary, themselves seceders from the only Christian establishment which then existed, cannot refuse to others a right which they

themselves exercised, and are therefore distinguished by a spirit of toleration. But toleration, like every thing else, committed to the hands of men, partakes of their corruptions, and from a sufferance of what is wrong or doubtful, soon degenerates into an indifference towards it. The Pharisees were bigots, but compassed sea and land to make a single proselyte; reformed churches are tolerant, and survey half the globe plunged in all the darkness of idolatry without any adequate efforts to convert them.

To this source then doubtless may be assigned much of that feebleness which has characterized the missionary efforts of those churches which seceded from the bosom of the Romish church.

Now, of the two causes which have been specified, it is devoutly to be wished that the first may never cease to operate: that missionaries may never be the tools of monarchs, and religion made a pretext for rapine and murder. The second, if it operates in reducing the number of converts, has the advantage of securing their sincerity, and of gaining them by Christian means; and, besides, is likely to have a narrower influence in a country like Great Britain, where if the spirit of toleration is the greatest, the spirit of indifference is least.

(2.) Another circumstance, which should be regarded in comparing the missions of Catholics and Protestants, is, that the last have enjoyed comparatively few opportunities of propagating their opinions in foreign parts.

It was not, of course, till a considerable period after the Reformation, that the seceding churches had themselves gained a sufficiently firm footing to spread aside their arms to distant idolatrous nations. It was little to be expected, that, carried as it were into a fresh system, and attracted by new forces, their movements in their orbits should at once become equable and uniform; and much less that they should become

the suns of new systems. We find them for at least a century not enterprising abroad, but busy at home; not projecting missions, but tracing out articles of faith, constructing rites, and issuing homilies. Indeed, men were not likely to aim at giving a faith to other nations with which they themselves were scarcely acquainted.

But had their *domestic* state admitted of any missionary movements, their political situation forbade them. The Roman Catholic powers, and particularly the Portuguese and Spaniards, had so monopolized the idolatrous world, as to leave no room for any Protestant competitors. Before the conquests, therefore, of the Dutch in the East, no field of operations lay open to them. And the triumph of this people was of too short duration to admit of organized and extensive missions, except in Ceylon, where a church was established, which, surviving the vicissitudes of war, even now consists of more than 300,000 individuals. Nor is it difficult to prove, that the eastern possessions of Great Britain have not long presented a fair scene of missionary enterprise. This immense empire has not, like others, been gained inch by inch, through the gradual extension of frontier and the progressive advancement of forts. The sallies of the English were not projected from any sense of inward security, or conducted by superfluous soldiery. In every battle her eastern existence was at stake; and her courage was almost that of despair. If this gigantic empire appears now to possess all the solidity of age, let it be remembered, that the English have yet scarcely counted their provinces; that this Rome has been built in a day; and that, far from having leisure to determine who should be their missionaries, it is barely ascertained who should be their masters. Under these circumstances, it is true, the establishment of Great Britain has not done all it could; but a society,

which is the peculiar protégé of the establishment, has done something; and perhaps it might have been hazardous for the nation, without longer experience, to do more.

If it is urged again, that the western conquests of the Protestant nations invited their apostolic labours; the history and state of these countries must be taken into the account. Great Britain had not long established herself upon the continent of America, before the emigrations from her own shores superseded the necessity of missions. The early English settlers, though many of them enthusiasts, were strongly imbued with an apostolic spirit; and the missionary labours of Brainerd and Elliot will perhaps not shrink from a comparison with those of any age or nation. In Canada, Great Britain found her endeavours anticipated, although imperfectly, by the industry of the Catholics. The Western Islands have laboured under two evils, which have almost banished missionaries from their shores. In the first place, the tenure by which any European power holds them has been insecure. They have continually shifted to the strongest; to the nation who ruled the seas, or who in any war first projected a West-Indian expedition. And, secondly, they have been hitherto almost entirely relinquished to colonial government;—an arrangement which, in some degree, placed them, as to interior legislation, beyond the grasp of church and state. In consequence of this, no interests have been regarded but those of commerce, and they have been cursed by a traffic so detestable, that with it nothing good could be associated. It was impossible to baptize men with the same hands which put on their chains, except, indeed, we designed forcing them to covet the happiness of another state, by taking care they should have no peace in this.

Upon the whole, then, the domestic state and the foreign relations of the Protestant powers, and espe-

cially of Great Britain, provide some apology for the conduct of the national church.

(3.) The third circumstance which may be urged in defence of the reformed churches in general, and of Great Britain in particular, is, that from their state at the time of the Reformation, their constitution was unfavourable to missionary exertions. It has been already noticed, that the Reformed churches were, for a considerable period, too much occupied by internal arrangement, and by home defence, to think of foreign excursions. It has also been seen, that had their domestic state admitted of such attempts, their colonial possessions did not afford them favourable fields of missionary enterprise. From hence it arose, that, in their construction, no provision was made for the organization of missions. In the original constitution of the visible church of Christ, when no part of the world was converted, all the ministers were missionaries. When, in process of time, the greater part of the world was reduced to the obedience of Christ, the ministers became, on the contrary, altogether local and stationary. The Roman church, partly from mistaken views of religion, partly from the indolence which it sanctioned among its own members, partly from its ambition, and partly from the purer motive of disseminating Christianity, had created a body of men, in some respects admirably adapted for missions. The monks, with scarcely any local employment, or with any worldly ties, ardent for employment from having felt the curse of having nothing to do, though at the same time sophists and bigots, formed a disposeable corps, which the pontiff could detach from the main army for remote expeditions. It is true, this was not their original destination, but that to which their leader dexterously converted a body of men, who might otherwise have endangered the re-

pose and exhausted the finances of the church. Two things are observable. In the first place, that this use of the monks being once discovered, was never forgotten: and Loyola actually failed to obtain the charter of the church, till he had pledged himself and his followers to follow the papal mandate in any quarter of the globe. And, secondly, that the members of the monastic orders multiplied in a direct ratio with the fields of missionary labour; and that the discovery of America was contemporary with the creation of a body of 20,000 Jesuits. If it were not natural for Protestants to visit the crimes and injuries of the Roman church upon all its institutions, perhaps some few saving clauses might have found their way into our anathemas against the monastic orders. The evils of which these orders have been the instruments, have chiefly originated in two sources. In the first place, they were suffered to grow up in the church without any due employment for them; and, secondly, when a suitable office as missionaries was discovered, they were not suffered simply to preach the Gospel, but consecrated to minister to the schemes of papal aggrandizement. But it does not shake the credit of any order of men, that if not at all employed, or employed for a bad end, they subserve the cause of evil. Had the body of monks never been created till they were wanted, nor employed but as they ought, historians might now have to record, not their ignorance and their intrigues, but their pious labours and their benevolent triumphs in every quarter of the globe. But whatever may be the judgment passed upon this class, it is obvious that an order of men in many respects resembling them, is a desideratum in the reformed churches. That organization of the church, in which it had no local ministers, was well suited to a period in which the religion had no where established itself. Its ac-

tual form can be adapted only to a period in which its dominion was universal. No ecclesiastical polity could square with the present exigencies of the world, which did not consolidate the ancient and the modern constitution of the church; which did not provide ministers to establish the religion where it is introduced, and missionaries to propagate it where it is not. The most popular bodies of dissidents among us, have all a certain proportion of their effective force disposeable; and, by means of these emissaries, are even in our very teeth erecting their churches at the distance of a hemisphere. In the following pages a plan will be suggested to remedy this evil in the constitution of the reformed churches.

(4.) Another cause deserves to be noticed, as in some degree explanatory of the remissness of the national church in the establishment of missions. It has been said, that the number of English missions originating in the piety and activity of individuals, is greater than that of all the aggregated missions of the rest of Europe. Now, this very circumstance has rendered the character of a missionary, in some degree, unpopular with the establishment. For, in the first place, all bodies of men are jealous of individual exertions; and where individuals achieve those very plans which it was the public duty to undertake, this does not soften the complexion of the offence. But, secondly, many of these missionary schemes are of sectarian origin; a crime which establishments have not always the generosity to overlook. A third ground of this unpopularity is the general character of the Catholic missions, and the dubious reputation of individuals in our own; who are supposed to have so tainted the name as to leave it unworthy the inheritance of a good man. Of these causes of unpopularity, we surely hazard nothing in saying, that they cannot long be harboured in the

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bosom of a liberal and enlightened people; that establishments should glory in the energy of the individuals who compose them; that there is no method of ruining seceders but by surpassing them; and that the vices of modern missionaries cannot disgrace a cause, for which the first and best servants of Christ thought it the highest privilege to live and die.

Upon the whole, it is hoped that these two points have been proved;—that the inaptness of the people for missionary undertakings can by no means be inferred from the indisposition of the establishment; and that this indisposition may be expected every day to diminish, as our prejudices decrease, our opportunities multiply, and our virtue advances.

For the Christian Observer.

ON SIMPLICITY OF MANNERS.

Aliquid nostris de moribus.

THE revolutions in the affairs of men and of empires, and their perpetual interchange of barbarism and civilization, of ignorance and learning, of insignificance and grandeur, have occupied the songs of the poet, and the pages of the historian, ever since history and poetry commenced. They have afforded a theme for moral declamation and for pathetic description; and the universal result of our contemplation of these subjects has been, a preference for the ages which exist no more, and an admiration of the manners which live but in record. The forms which are shrouded in the mist of years, are imposing, because they are indistinct. We catch a glance of the general figure, while the projections and asperities of its surface are imperceptible. Man is prone to live in the past and the future. He is the child of remembrance and of anticipation. The present is too tame and insipid. He loves it not, for it is his. The pencil of rapture

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is guided only by the hand of hope. It is the rising and the declining sun, the joys that are vanishing or approaching, which gild the poet's landscape.

With the prosperity of kingdoms, their manners have constantly varied. In the early ages of the world, the expression of every man sitting under his own vine and his own fig-tree, was not figurative; and although real innocence of heart passed not the gates of Paradise, it must be admitted that a complicated corruption of manners was at that period unknown. For this, we shall not find it difficult to account. Example is a powerful stimulus to depravity; and examples were for the most part wanting. Temptations, also, less frequently presented themselves; and the first people were comparatively virtuous, because they had little opportunity to be otherwise. Their mode of life was extremely favourable to the purity of their morals. Agriculture and pasturage were their chief employments. These, in a luxuriant country, and a land not yet appropriated, afforded no excitements to ambition: while the care and protection of the flocks awakened a spirit of benevolence. Their wants, scarcely extending beyond the necessities of food and clothing (the latter of which, the warmth of their climate rendered almost superfluous), were simple, and easily supplied. These circumstances, which distinguished the patriarchal life, have since taken place, with some variations, in the formation of every subsequent people. The manners of the Greeks in the heroic ages, although mingled with more warlike traits, and marked by a mightier "tone of soul," much resembled, in their simplicity, the habits of their eastern progenitors; and the unsophisticated beauty of the Roman character has called forth the enthusiasm and panegyric of every after age.

That, however, both the virtue and the happiness of these sim-

ple times have been greatly over-rated, admits of little doubt*. If a life of nature torment us with few desires, it also restricts us in the number of our enjoyments. If it afford a ready supply to our corporeal necessities, it presents but a slender repast to our intellectual appetites. For although the Orientals united the contemplation of the heavens to the superintendence of their cattle, their knowledge was confined and imperfect in this, the only branch of science which they appear to have cultivated. And as man, in his uncivilized state, values himself upon his independence, and glories in the omnipotence of his will, the social virtues are, in such a state, but little known or practised. Every one lives for himself; or, when a more disinterested rule of life is introduced, it is that of living for the public. Hence the domestic economy of the Romans is scarcely an object of attention or of record among the brilliant exploits of their early history. "Virtue in a republic," observes an illustrious politician, "is a most simple thing: it is a love for the republic †."

Although a government in any form is the mean of effecting a change in the manners of the people, such change is most rapid in its growth when that form is monarchical. The creation of a nobility, by which a king is enabled to compensate solid services with empty names, is a circumstance peculiarly favourable to civilization. But as distinction was primarily the reward of merit, and the ideas were closely united in the minds of the people by the conduct of the early nobles, the regard which was at first obtained by virtue, was subsequently transferred to the honours with which it was connected. Thus, from the same source in which refinement

* *Nec nimis tum plus, quam nunc, mortalibus
secla*

Dulcia linquebant labentis lumina vitæ.

† Montesquieu. *Spirit of Laws*, b. 5. c. 2.

originated, corruption sprang. Artificial distinctions were formed, which induced an artificial respect; if I may be allowed so to term the attention which is paid to rank or wealth independent of personal worth. The consequence of this new standard was apparent; and when virtue was no longer necessary to the procurement of applause, the court became the principal scene of profligacy. So universally has this been the case, that the sentiment of

Exeat aula
Qui volet esse pius,

is nearly proverbial.

It would be interesting to trace the progressive improvement of manners, through the various stages of political society, until it had obtained its highest polish, and touched its zenith of perfection, were not such an historical review inconsistent with my design, and incompatible with my limits. My purpose is briefly to observe, that the empire of politeness, like that of power, seems destined to attain a certain height, and then to measure back its steps:

Semperque hodierna sequente
Si crescit minor est, major, si contrahit
orbem.

The wisdom of the East has now lost much of its high renown, the ingenuity of the Greeks has degenerated into cunning, and the valour of the Romans displays itself only in clandestine revenge. Some of those nations which were most eminent for their learning, their genius, and their taste, have sunk again into the state of ignorance from which they had emerged; and the manners of the people have perished with their glory.

To precipitate the decline of our national accomplishments, seems to be no very patriotic attempt; yet there is reason to suspect its existence. I have noticed the attachment we usually conceive for those portions of time which have long since elapsed, and for those characters which antiquity has invested

with a thousand attractive qualities. We view but one side of the canvas. We select "the forms of good and fair," and refuse to dwell upon those parts of the picture which would dissipate the delusion. We have been told of the *aurei mores*, the *nescia fallere vita*, the *mollesque sub arbore somni*, and have been enchanted with the tale. We have read of Cincinnatus at the plough, and of Lycurgus at the public table, and have admired as we read. To those who are aware of the influence of early associations upon the mind, even these remarks will not appear ridiculous, though I do not mean to insist upon their force. I apprehend that other and more powerful causes have led to the introduction of a new system of manners amongst us, which may be designated as the school of *simplicity*. Of this school it is extremely difficult to give an account. Its laws, as far as I am able to learn, have never received a digest, nor have its principles been reduced under any regular heads. Its disciples are not always to be readily distinguished, though they pretend that there is a kind of mental Shibboleth by which they may be known. To attempt a definition of the simplicity they admire, would be in vain, since their own notions concerning it are far from being settled: and I have never yet met with one of the tribe, who could give any consistent or satisfactory explanation of the matter. "Of all the cants which are canted in this canting world, the cant of 'simplicity' is the worst." It is resounded from every mouth. It is the hinge of commendation. Let a young woman be represented as possessing sense, and good-nature, and modesty, and accomplishments, and generosity, or whatever else we please, the fatal remark that she is deficient in simplicity, will give the touch of death to approbation, will stagnate the current of applause, and consign every virtue to neglect.

The sectators of the simplicitarian doctrines (if the introduction of

this term be permitted me), may be divided into several classes, of which I shall mention two or three of the principal. And, since it is scarcely possible to be informed respecting the nature of their opinions, I shall endeavour, as far as may be, to ascertain the tendency of their practice.

These classes consist, 1. Of those who are simple by nature. 2. Of those who are simple by choice. 3. Of those who are simple by necessity.

1. Instances of the first class are rarely to be met with but among children, and very young persons who have seen little of the world. It is here that simplicity wears her most attractive form, and weaves her strongest spell. In the guileless lip, the frank and honest heart of youth, resides a nameless charm, the existence of which we would willingly prolong. But vain were the wish. Every age has its appropriate character. The simplicity of youth is pleasing, because it is natural: but if in autumn we inquired for the opening flowers of spring, we should form an unreasonable demand.

*Nam hic dies aliam vitam adfert, alios
Mores postulat.*

The simplicity of children is not, however, without its inconveniences, as the common experience and language of mankind will sufficiently testify. Children are accurate observers, and ready reporters. It is in vain to say, that either nothing should be transacted, the repetition of which could be unpleasant, or that they should be removed from the inspection of such circumstances. Every mother of a family knows that neither of these precautions is always practicable. And if secrecy be enjoined them, their simplicity, which consists in saying what they think, and repeating what they hear, is destroyed.

But if the reign of simplicity were to extend its duration, it would be productive of far greater evils. When the passions advance with the age,

it becomes necessary to conceal, if we cannot subdue them. It is the characteristic of polite society, that the expression of feeling is moderated: of fashionable society, that it is wholly suppressed. The sympathy of our companions never keeps pace with our own emotions; and an unlimited indulgence of these, would subject us either to their dislike or contempt.

Hence the origin of politeness; which consists in placing ourselves in the situation of another, and adapting our conduct to his wishes and feelings. The scriptural precept serves not less for a rule of manners, than a synopsis of morality. To do as we would be done by, involves alike the obligations of the Christian and the gentleman. The philosophical statesman whom I before quoted, has observed, that "it is pride which renders us polite;" and an author, whose theory has met with more reprobation than perhaps it may in some respects have deserved, has assigned the same foundation to our good manners and our virtues.

Into the justice of these sentiments, it is not my design more particularly to inquire. It will be sufficient for my purpose to remark, that certain rules are universally understood, our assent to which is necessary, previously to our admission into society. The observation of them has been found to be attended with benefit, and their violation is invariably resented. The Romans patiently endured the aggressions of Cæsar; and objected less to the power, than to the name of king. But when he omitted to rise from his seat, upon being tendered some particular honours by the senate, the most temperate member of that body became exasperated.

Thus, then, an intercourse with the world will infallibly annihilate that infantine simplicity which can flourish only in the nursery or the desert. But, in fact, education (especially the education of females) has long before commenced the

work of death. The life of woman is a system of concealment; and concealment is incompatible with simplicity. The more tender and forcible are her feelings, the more she is compelled to disguise them. Her sorrow and her joy are alike incommunicable; and she who feels the most, is required to appear as if she felt nothing. I do not dispute the propriety of these regulations: they are, most undoubtedly, correct. But they serve to authenticate my assertions.

I am much inclined to think that much acquaintance with literature has a similar tendency. From this danger, indeed, our young ladies are, for the most part, exempt. There seems to be a sort of Oppian law in the republic of letters, by which it becomes unlawful for a woman to have in her possession more than a certain proportion of knowledge. The men are, possibly, desirous of keeping the women in ignorance, upon much the same principle with that which induced the Scythians to deprive their slaves of their eyes, in order that when they were churning milk for their proprietors, their attention might not be diverted. But to prerogative man the path of science is ever free; he is not necessitated to obtain clandestine knowledge; he has no occasion to conciliate forgiveness for extraordinary attainments*. The abstruser sciences may not, indeed, convey much information respecting mankind; but a person who reads many books, will read books of many descriptions; and by the assistance of these, he will form a theory, erroneous perhaps in some parts, and of little practical use in others, but still a theory not far remote from truth.

2. Since, then, simplicity is of rare occurrence, after a certain period of life, (although I do not mean entirely to exclude the possibility of

its existence, even in a person of an advanced age, of a cultivated mind, and of polished manners,) we must direct our attention to those, who, having deified simplicity, have made themselves the ministers of her rites. These are they who affect a simplicity they do not possess. They make use of it as a mask, under which they may utter their sentiments with less apparent incivility, and by which they may better practise "the art of ingeniously tormenting." Addison has remarked, with equal elegance and amiableness, that, "to say a thing which perplexes the heart of him you speak to, or brings blushes into his face, is a degree of murder." These simplicitarians, however, delight in putting feeling to the rack, and in probing to the inmost recesses of the heart. They abandon the delicacy which dreads to detect the errors or the ignorance of those with whom we are conversing, and would extort from their friends that avowal of insufficiency, which is made with reluctance to our own bosoms. In this class simplicity cannot dwell, although its members may pique themselves upon possessing it. In truth, when we become conscious of its existence within ourselves, like the Rosicrusian lamp, it expires. Its prevalence amongst us may indeed be well questioned, from the circumstance of the applause which attends it when discovered. A quality for which many are eminent, is seldom made the theme of commendation. We should not have been in possession of such splendid instances of Roman virtue and magnanimity, had not these instances been somewhat rare.

3. Distinguished from these, arise a third division of such as profess to admire and to practise simplicity. This division includes those whose feelings are too impassioned, or whose tempers too indifferent, to admit of much disguise. The passions of some people (it has been well observed) lie so near the surface, that they are the subjects of

* "A woman must have uncommon sweetness of disposition and manners, to be forgiven for possessing superior talents and acquirements," observed the amiable and lamented Miss Smith.

perpetual irritation. They are a sort of inflammable gas, to which the smallest light being applied, the whole volume is instantaneously deflagrated. They are a cup so brimful, that the least motion makes it run over. For these to be otherwise than simple, is no easy matter. While their feelings are unconcerned, they may wear an aspect foreign to their real sentiments; but there are so few cases in which our feelings are not more or less concerned, that their capability of infringing the rights of simplicity is very small. A part of the mechanism of the mind, as of the body, is not within our immediate controul. The heart will palpitate, and the passions will exercise themselves, independently of our authority. Medicine is the mean of operation upon the one, and reason sometimes obtains an influence over the other.

There are some whose countenance stands sentinel upon their feelings, and will not permit the slightest expression of them to escape. There are others, whose soul rushes to their eyes, and trembles on their lips. The torrent of emotion may not be repressed. Scamander will still conquer Achilles. Here may Simplicity behold her proudest triumph. Here, dragging propriety, affection, and the decencies of life at her chariot-wheel, she may exult in irresistible might.

They, whose tempers defy the power of attrition, and remain unconquerably rough, sometimes worship simplicity under the name of sincerity. "Sincerity," says a learned prelate, "is not so properly a single virtue, as the life and soul of all other graces and virtues*." But sincerity is not always thus fair or fruitful. It is sometimes very like snarling. If we accurately scrutinize our own hearts, and examine the conduct of mankind, we shall find cause to believe, that sincerity

is frequently the result either of pride or of ill-temper. Sincerity is principally displayed in reproving the faults, or remonstrating with the follies of our friends. To reprove, in the genuine spirit of friendship, is one of the most difficult exercises of virtue; and it is for this reason that we seldom offer reproofs, but to those for whom we feel little attachment. In doing this, there is great danger of our deriving a gratification to our own malevolence. He that corrects, tacitly assumes a superiority over the person corrected; although this superiority has sometimes no other foundation. Nay, so blind is human nature, so deficient in introversion, that such people frequently condemn in others those errors and weaknesses of which they themselves are occasionally or habitually guilty. Our opinion of ourselves is usually formed, like the Alexandrian Manuscript, in capitals: our opinion of our neighbours commonly occupies very minor dimensions. These "left-handed Catos*," these self-created censors, are not uncommon.

"So from a sister-sinner you shall hear,
How strangely you expose yourself, my dear."

POPE.

Such as these are dangerous companions. They present an indiscriminate edge to friends and foes, and the same opportunity serves for an attack upon both. They disdain the courtesies of life, as absurd and contemptible; but in disdaining them, they are actuated by much the same temper as that in which Diogenes trampled upon the pride of Plato. In short, (as Dr. Johnson, with another meaning, said of Baretti) "to be frank, they think is to be cynical; and to be independent, is to be rude."

This spirit of simplicity which has gone forth among us, may, I think, have partly taken its rise in the republican principles which are

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perpetual irritation. They are a sort of inflammable gas, to which the smallest light being applied, the whole volume is instantaneously deflagrated. They are a cup so brimful, that the least motion makes it run over. For these to be otherwise than simple, is no easy matter. While their feelings are unconcerned, they may wear an aspect foreign to their real sentiments; but there are so few cases in which our feelings are not more or less concerned, that their capability of infringing the rights of simplicity is very small. A part of the mechanism of the mind, as of the body, is not within our immediate controul. The heart will palpitate, and the passions will exercise themselves, independently of our authority. Medicine is the mean of operation upon the one, and reason sometimes obtains an influence over the other.

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now so lamentably prevalent. Republican principles are founded upon an exalted opinion of ourselves, and a notion, that, as we are equal to all, so we will be governed by none. Simplicity, in supposing that an undisguised avowal of our feelings and sentiments will be more acceptable to our associates than any attention and deference which we could pay to theirs, acts upon a principle similar in its nature, and equally incorrect in its foundation. We may, indeed, like to see simplicity in a person's character; but I believe that when that person has passed a certain age, his simplicity becomes valuable only in relation to our own real or imagined interest. It is not of much importance in itself, nor, assuredly, does it always secure to its possessor an higher rank in our admiration. When unconnected with superior sense, it has little power to support itself. It is merely amiable, and never obtains more than our love.

Simplicity, therefore, as well as politeness, may sometimes derive its source from pride. To pride, and a desire of distinction, we may perhaps, without injustice or illiberality, attribute the wayward dress and tortured grammar of a certain religious sect. And whenever men have determined to deviate from established practice, and to prefer modes and maxims of their own invention, their determination has generally been considered as proceeding from some such motive. Novelty, in the eye of its discoverer, is encircled by too bright a radiance to allow of investigation; and he will be very apt to argue from its splendour to its utility.

That the tendency of what I have hitherto advanced may not be mistaken, it is necessary (to use a phrase much admired in certain circles) that I "guard the doctrines" which I would maintain. And in so doing, I wish to assure any honest-hearted reader of the *Christian Observer*, who may be disposed to censure this paper, that I am as warm a

friend to sincerity, and as zealous an enemy to dissimulation, as he can be. But the simplicity which is the subject of these animadversions, is always to be distinguished from manly openness, and from Christian integrity. It is widely different in its nature and in its effects. Simplicity, where it is found genuine, is the child of ignorance: in its corrupted state, it is the offspring of affectation. True simplicity of manners can result only from simplicity of life. If we will be clowns in gold and purple, we shall be inconsistent and ridiculous. If we will neglect what an ingenious foreigner terms "the social police of conversation," we must expect the irruption of lawless and barbarous manners. There is an *ultima Thule* to every human effort. To the simplicity of the first century, we cannot unite the elegance of the nineteenth.

The rage for simplicity has developed the forms of our women, in a truly Spartan style: it has, too, elicited a blushless composure of look, and an undismayed facility of address, which would have been disowned at Lacedæmon. With the formality of the *vielle cour*, it has banished its refinement, from the range of fashion; and while decorating our noblemen with the dress, it has imparted to them the manners, of grooms. The same rage in literature has consigned us over to the chattering of Harry Gibbs's teeth*; to the devastations of the prelate-gnawing rats†; and to the perilous stamping of farmer Gould's steed‡.

In that directory of conduct which the stamp of inspiration has made unerring, we are taught to add wisdom to innocence; and since "death and life are in the power of the tongue," we are commanded to be cautious in its use. A propensity "to utter all our mind§," and to "delight in discovering our heart||,"

* Vide Wordsworth's Poems.

† Southey's Poems.

‡ Holloway's Minstrel.

§ Prov. xxix. 11.

|| Ibid. xviii. 2. and xiv. 22.

is represented by Solomon as characteristic of a fool. "He that believeth every word," is contrasted with the prudent man, by the same excellent delineator of manners; who thus equally condemns a too ready disclosure of our own sentiments, and a too implicit confidence in the professions of others. In our intercourse with the world, we can never too well, or too often, remember Mrs. More's caution, not to mistake freedom of manner for frankness of heart. A French aphorist* has remarked, to the same purpose, that an appearance of sincerity is often only a refined species of dissimulation. And a person who is much conversant with mankind, will as shrewdly suspect design to lurk under the specious garb of rude simplicity, as beneath the dark glance and impenetrable reserve of less expert deception.

Christianity, by commanding us to subdue our feelings, will best instruct us in the mode of their display. The principles of religion will serve, like the pipe of Gracchus,

* Rochefoucault.

to exalt or to moderate the tone of emotion; and when, by their influence, its nature has become purified, its expression will be less offensive.

Thus divinely guided, we shall not greatly err. We shall not offend against the dignity of heaven, by sacrificing duty to interest, and preferring the favour of man to that of God; we shall not, by meanly submitting, or by roughly opposing, give cause to others to diminish the respect or the affection which they owe us; nor shall we, by our injudicious conduct, awaken in the hearts of our acquaintance the evil passions which lie slumbering there, and which are seldom excited but to the injury of the possessor.

Reverence to God, justice to ourselves, and benevolence to our connections, will best ensure the propriety of our manners; and will best enable us to realize the character which the Apostle appropriates to himself, of "living in simplicity and "godly sincerity;" of "giving none offence;" and of "pleasing men in all things, not seeking our own profit, but the profit of many."

HANTONIENSIS.

REVIEW OF NEW PUBLICATIONS.

Sermons on several Subjects. By the late Rev. WILLIAM PALEY, D.D. Subdean of Lincoln, Prebendary of St. Paul's, and Rector of Bishop Wearmouth. London: Longman, Hurst, Rees, and Orme. 1808. 8vo. pp. 543.

WE know no observation more conclusive on the propriety of adding to our stock of published sermons, however overgrown, any that are yet worthy of publication, than the apology of Bishop Horne for the production of his own. "The multitude of old sermons," says he in his preface, "affords no argument against the publication of new ones;

since new ones will be read when old ones are neglected, and almost all mankind are in this respect Athenians." The truth is, as the Bishop well continues, there is a *taste* in moral and religious, as well as other compositions, which varies in different ages; and thousands have received instruction and consolation formerly from sermons that would not now be tolerated.

Besides, too, the common fluctuations in style and sentiment which different ages bring along with them, there is a natural fondness, observable perhaps even in the wisest and best of men, for reading in a new book: and we suspect many a useful

and once-admired writer has gradually crept towards the upper shelf, for no other fault than because his plain brown suit had rusted over, or his gilding become dim. The remark is no doubt applicable, in its fullest force, to the writer of sermons: that species of composition which more than any other betrays the fastidiousness, and even sickness of taste; where instruction being the professed object, the appetite requires more peculiarly the aid of stimulants; and the inducement which ought to arise from the gust of the eater, must wholly depend on the daintiness of the dish.

With this sense of things in our minds, we never profess to be disgusted at first sight of a new volume of sermons; nor do we take them up, by any means, with the despairing accent of the Satyrist on our lips, *Quis leget hæc? ... Nemo, Hercule, nemo.* They will be read, if worth the reading, and that too eagerly, by multitudes, who feel the duty of *being instructed*, and who only watch an opportunity, when the operation can be performed in the least disagreeable manner. We feel, therefore, rather grateful to the man, who is content to labour in the lowest field of literary ambition, in behalf of these our frail, but not hopeless, fellow Christians: and our attention rather turns to the inquiry, how far the volume before us may be suited in particular to the taste of the times, or calculated in general to edify its readers, and enlarge the boundaries of Christ's spiritual kingdom.

In the volume announced at the head of this article, it is true, we find not so much room as usual for the exercise of gratitude; since we are given to understand in the advertisement, that these sermons were intended by their author only for a limited circulation, *gratis*, amongst the inhabitants of Bishopwearmouth, of which place he was Rector. The wishes of the public alone have drawn them forth into

general circulation; and it is not for us to decide the nice question of propriety in this case; where the executors had to balance between an authorized sale of what the testator had willed should not be sold, and a surreptitious, perhaps mutilated, sale of his works, which we understand had already commenced.

This circumstance, indeed, made us more than usually anxious to prosecute the above inquiries: nor could we be supposed to be uninterested, either in the character or contents of a book thus promising so generally to be read. But here also, as to its character, some trouble is saved us. In sermons professedly called into circulation by the general voice, we feel little hesitation, even prior to inspection, in pronouncing to be adapted to the general taste: whilst sermons by Dr. Paley, we think, more surely than any other, even under similar circumstances, lead to that conclusion; because we conceive *his* writings may have served, more than most others, to form that taste, and guide the public sentiment.

In truth, difficult as the task is of deciding, at any given time, upon the general cast and character of the public mind, we do not think we could do it better in the present instance, and in a single sentence, than by sending the inquirer to Dr. Paley's works. And as one confirmation of our remark, amongst many, we should appeal to the extensive circulation given in this age to a principle of Dr. Paley's own coining—or rather, we should say, restamping—viz. that of general expediency as the basis of virtue; a principle, which we, indeed, of this age, have had the singular felicity of viewing in every possible degree of purity and alloy: either as passing through the hands of the humane and benevolent Paley himself, or downward, through those of the amphibious and anomalous essayist on Political Justice, till we arrive at the latest practical assertors of

the scheme, at once its champions and martyrs, recorded in the Revolutionary Plutarch.

We are sorry, however, to discover in every successive stage here enumerated, certain general features of resemblance, which we are inclined also to adopt as our notion of the general character of the times: we mean a species of cool, calculating spirit; reducing every thing, even the gravest subjects of morality, and those which most nearly concern the interests of mankind here and hereafter, to the test of a certain rigid, unfeeling, metaphysical examination. We should denominate it a dissecting, analyzing, simplifying system; explaining away mystery, wiping out prejudice, as it is called, and exposing the bare elements and primary principles of nature, to every eye that may have curiosity or inclination to pry into them. It is, perhaps, something of that spirit in general, which Mr. Burke had in view on a particular occasion, when he complained, that "the age of chivalry was gone, that of sophisters, economists, and calculators has succeeded, &c.:" and the political consequences, which he details with so much force and fire in the subsequent pages, we think, with all due allowances for the licence of a declaimer, might be transferred to its effects on all subjects intellectual, moral, and religious. This spirit, it is true, will assume a plausible, and perhaps even a harmless, shape in men of very refined minds, cool heads, and subdued passions; nor can we *always* think it, with the aforesaid writer, "the offspring of cold hearts and muddy understandings." It may be sometimes the result of a certain order of intellectual greatness: and we should not perhaps have openly lamented its existence in the world, had it only co-existed with the minds of a Locke, a Clarke, or a Paley. But in the very next stage of its progress we have every thing to fear from its

influence. When it fails to communicate a capacity for thought, proportionate to the robbery it commits upon the feelings; when it happens to fall in neither with industry nor candour; when it stands uninformed by learning on the one hand, and uncorrected by goodness on the other; the worst is then to be apprehended, because the worst has been experienced from its operation. False religion and unsound morality; shallow speculation and flimsy systems; determined opposition to established orders, on one side; and on the other, innovations, Utopian in politics, and Socinian, Deistical, or Atheistical in religion; are, we reckon, its inevitable results.

Such a principle, it is true, so mischievous in its less perfect forms, we cannot help suspecting of something wrong in its very essential qualities. And when we consider the *effects*, not to say *defects*, obviously produced by it even in the great names themselves above mentioned, we do not see much reason to retract our suspicion. Dr. Paley, for instance, though endued with the clearest possible apprehension, and with powers of reasoning the most acute of perhaps any modern writer, yet we cannot but consider, from the very preponderance of this system in his mind, to have been so far manifestly a defective character. Owing to a spirit, as we imagine, thence engendered, we shall have hereafter to lament an appearance of *reserve* and *caution* on certain subjects, wholly unbecoming a Christian minister, and depriving us of his testimony to many of those sublime and mysterious doctrines which outrun "the wisdom of the wise," and mock the understanding of the mere human reasoner. But if we were now to confine ourselves to the mere subject of *feeling*, we might safely challenge the opinion of our readers, as to the magnitude of a defect, to be seen and felt by all who peruse his

writings, even upon this score. Is there not a philosophical, we could almost call it an affected, coldness and rigidity of mind, maintained throughout, which should by no means, in right reason, consist with the sublime and animating subjects which he otherwise so happily destined to his pen. The essential attributes of Deity, the divine evidences of a divine religion, with the character of a Founder spotless in holiness, and the life of an Apostle matchless in labour; in fine, the grand outline of all moral conduct, whether individual or social, with all that stirs to action and directs the great machine of man—these are subjects which we might expect would have called forth, as they certainly would have afforded scope to, the sublime feelings of a Taylor, the moral imagination of a Barrow, the creative energies of a Butler. And when we pass through volume after volume of Dr. Paley's works upon these very topics, without being once reminded of those great men; without once even, if we may say it, fancying ourselves in their company, or soaring to their heights; we are tempted to inquire by what original cast of mind it is that we are to account for so strange a difference. And if we perceive a style of argumentation indicative of acuteness and penetration scarcely below the standard of these writers, we must then inquire further, what acquired habits of thinking and writing can have kept down, and for what reason, those loftier sentiments and warmer feelings, which have most generally been the grace and garnish of such pure intelligences. Such, however, is the fact in Dr. Paley's case; and whether the age copying from the divine, or the divine copying from the age, both certainly, in this respect, possess the same characteristic marks of distinction from most other ages and most other divines.

So much then for the question, how far any production of Dr. Pa-

ley's may be expected to suit the temper of the times. The production immediately before us is, in many respects, what we think might easily have been expected from such a writer, writing in such times. We perceive here the same cool, speculative turn of mind, which we have so abundantly remarked in other places; a style of reasoning, we observe, short, pithy, and sententious, balancing the most awful questions, both of time and eternity, with an even hand, and opening to the core the primary principles, both of religion and morality, with nearly the same penetration, and quite the same calmness, with which he had before dissected the human frame, or described the anatomical *compensations* in the lower creation.

But before we proceed further in our remarks upon the *manner* of these sermons, we think it necessary to enter somewhat at large upon their *matter*; and to inquire into the actual standard both of divinity and morality, which, as far as we can judge, the author seems to have erected in his own mind.

1. *Of Divinity.*—And to begin with the divinity of our blessed Lord. Although Dr. Paley's other writings have long since borne honourable testimony to his belief in the existence of a divine intelligence, a great spiritual being, one and indivisible, infinitely pure, just, beneficent, and powerful; yet that he believed the doctrine of our Lord's divinity does not appear, where it certainly ought to have appeared, in these sermons. We assign no reason for the omission of this mysterious, but grand, article of the Christian faith; whether the temper of the times, his own inclination, or the choice of his executors, to whose selection and arrangement chiefly, we understand, the volume owes its present form: but we feel ourselves pointedly called upon, as Christian monitors, to complain that the omission *exists*, and exists to an

extent which deprives the church of all countenance from Dr. Paley in the assertion of this fundamental article. And this deficiency, we lament to say, wears an aspect the more unpleasant, as it does not consist in the entire absence of allusions to Jesus Christ; an absence, which many *orthodox* divines of modern days have proved to be quite compatible with the most *orthodox* productions; but the omission here exists upon occasions where we might naturally expect the doctrine to appear: in sermons written expressly on the character of the Son of God, and in passages where the mention of him unavoidably suggests the idea; nay, where a statement of the doctrine would have much assisted the author's argument. To justify our remark, we adduce the three following quotations, perhaps the strongest on the subject in the volume. The first is in Sermon XV. on John's Message to Jesus. "He did not bid.....the disciples of John," says Dr. Paley of Jesus Christ, "believe him, because he was in the Father and the Father in him, because he was with God and from God, because the Father had given unto him the Spirit without measure, because he was inspired in the fullest and largest extent of the word;" and these he then calls, "characters and pretensions, the highest that could belong to any being whatever, to a prophet, or to more than a prophet." p. 248.

The next passage occurs in Sermon XVIII. on the Efficacy of the Death of Christ. "That a person of a nature different from all other men; nay superior, for so he is distinctly described to be, to all created beings, whether men or angels; united with the Deity as no other person is united; that such a person should come down from heaven, &c." p. 287.

The last occurs in the closing sermon, on the General Resurrection, where, speaking of the miracles of Jesus Christ, he goes on, "Above all, by coming himself to life again,

after being three days dead and buried, he *proved* that God Almighty was with him; that he came from God; that he knew what passed in the other world; that he had God's own authority to say and promise this to mankind." p. 535. And in the same place, speaking of the comparative darkness of heathen speculations, he concludes, "This was not like having it as we have it, from God himself; or, *what is just the same thing*, from the mouth of a person, to whom God gave witness by signs and wonders, and mighty deeds." p. 536. None of these passages, we think, will be considered as involving any statement whatever of the essential divinity of the Son of God: they carefully, it is true, adhere to Scripture language, as far as they go; but were there not stronger passages in Scripture, which Dr. Paley has omitted? and does not that omission occur at a time when the argument would have been assisted by their *admission*? and if so, what impression do these sermons leave on the minds of their readers with respect to the article in question?

One sermon, however, we find, specifically upon the point of Christ's character, from Heb. xiii. 8, though confined principally to the agency of Christ since his ascension. But here we discover no passage equally strong in favour of Christ's divinity, even with those which we have quoted above; whilst we cannot but think our author has made a very imperfect use (to say no more) of Sherlock's Sermon, which he refers to, on Phil. ii. 9. That able writer and divine, in describing the "more highly exalted" name and honours of Jesus Christ, after his ascension, draws a forcible distinction between "the glories of nature and the glories of office." He then shews the Apostle's argument to afford no ground for "inferring that the natural powers and dignities of Christ were increased, or capable of being so: but only in consequence of the Re-

demption, God put all things immediately under him, and so entitled him to that worship and honour which were not before paid him." And in the same strain he continues afterwards: "there is no room to speculate about nature and essence, or to suppose Christ, before his exaltation, was less honourable as to his nature and essence, any more than there is room to suppose that God was less honourable, as to his nature, before the creation; because at the creation the sons of God sung together for joy, and paid new honours to the great Creator." We quote the passage at full length, both as important in itself, and as an explanation and a corrective, rather than a confirmation, of that which Dr. Paley adduces it to prove, viz. "that, when his appointed commission and his sufferings were closed upon earth, he was advanced in heaven to a still higher state than what he possessed before he came into the world*." This point, as well as the glory of his nature, both before and after his appearance in the flesh, is attested by St. Paul, in the second chapter of his Epistle to the Philippians." p. 341. Here we lose the just distinction between the nature and the offices of Christ, in that more general and questionable term "state;" and "the glory of his nature both before and after his appearance in the flesh," leaves us wholly in doubt whether we are to consider at least *that* to have been the same in both cases, as well as *what* he conceives it to have been.

Our reason for being thus express in our statements on this head is, first, because we cannot but perceive, in Dr. Paley's treatment of it, the appearance of thought and intention throughout; *i. e.* of a determination on the part of the writer, saying as it were, "hitherto I will go and no further;"—and then, because, so viewed, we think it by far the greatest charge we shall have to adduce against him. It can admit of

little question what a man ought to believe, who has set his hand to a declaration, that "all and every" the Thirty-nine Articles, "are agreeable to the word of God." And no man, believing them, should be deterred from adducing the doctrines founded upon them, when occasion requires it, by complaisance to any men or any times. On the contrary, times like the present require us more peculiarly to stand by our principles. He was a bad defender of his injured Lord, who, on being taxed as a believer in him, replied, "Man, I know not, neither understand I, what thou sayest." And we know no policy more wretched (even *as* policy) in these our days, than to seem unwilling or unable to look our creed and its enemies in the face together.

We disclaim, from the heart, all intention of unnecessarily carping, either at the volume before us, or at its justly celebrated author, when we further profess ourselves not wholly satisfied with his statement (if it may be called such) of two other doctrines, those of the atonement and of original sin. Our objection to his statement of the former is, indeed, such as we should expect to be suggested by that of a man afraid to tell us "what he thinks of Christ;" namely, that it shews him equally afraid to tell us what he thinks of the Atonement. In adducing, indeed, the very strong passages of Scripture which contain this doctrine, we find Dr. Paley admits the death of Christ as "having the effect of a sacrifice, the effect in kind, though infinitely higher in degree, upon the pardon of sins, and the procurement of salvation; and that this is spoken of the death of no other person whatever." p. 285. But the very moment that he quits this higher temperature, into which he had suffered himself (and very fairly) to be conducted by Scripture, he again returns to his accustomed chilliness of disposition: and he seems, at last, unwilling to leave his readers in a higher state of

* See Sherlock's sermon on Phil. ii. 9.

knowledge or certainty on the subject, than may be gathered from the following statement.

"Now allowing the subject to stop here; allowing that we know nothing, nor can know any thing concerning it, but what is written; and that nothing more is written, than that the death of Christ had a real and essential effect upon human salvation; we have certainly before us a doctrine of a very peculiar, perhaps I may say, of a very unexpected kind, in some measure hidden in the councils of the divine nature, but still so far revealed to us, as to excite two great religious sentiments, admiration and gratitude." p. 287.

If, however, we could wish our author had been somewhat more "dogmatical," plain, and explicit on this topic, considering more particularly "those few sheep in the wilderness," for whom he professed to be writing; we cannot withhold our tribute of praise from the very plain and useful statement which follows in the next sermon, of "the need in which all stand of a Redeemer." The whole sermon is evidently written in the true spirit of Christian humility, and argues a deep conviction on his own mind, and an earnest desire, by the most forcible arguments, to impress on the minds of others a conviction, corresponding to the doctrine in question. We feel a real pleasure in giving to our readers the two following extracts on the subject of our imperfections.

"One infallible effect of sincerity in our endeavours is to beget in us a knowledge of our imperfections. The careless, the heedless, the thoughtless, the nominal Christian, feels no want of a Saviour, an intercessor, a mediator, because he feels not his own defects. Try in earnest to perform the duties of religion, and you will soon learn how incomplete your best performances are. I can hardly mention a branch of our duty, which is not liable to be both impure in the motive, and imperfect in the execution; or a branch of our duty in which our endeavours can find their hopes of acceptance upon any thing but extended mercy, and the efficacy of those means and causes, which have procured it to be so extended." p. 294.

And instancing more particularly again in one duty.

"But if our worship of God be defective in its principle, and often debased by the mixture of impure motives, it is still more deficient, when we come to regard it in its performances. Our devotions are broken and interrupted, or they are cold and languid. Worldly thoughts intrude themselves upon them. Our worldly heart is tied down to the earth. Our devotions are unworthy of God. We lift not up our hearts unto him. Our treasure is upon earth, and our hearts are with our treasure. That heavenly-mindedness which ought to be inseparable from religious exercises does not accompany ours; at least not constantly. I speak not now of the hypocrite in religion, of him who only makes a show of it. His case comes not within our present consideration. I speak of those who are sincere men. These feel the imperfection of their services, and will acknowledge that I have not stated it more strongly than what is true. Imperfection cleaves to every part of it." p. 296.

To return, however, once more to our objections, which we are anxious first of all to dismiss: We mentioned original sin, as a doctrine in which we cannot but think our divine peculiarly defective. The whole question at issue, we conceive, between the Church of England (for we here speak boldly) and the advocates for human nature, is, whether man is born wicked or born good; wicked, with no capacity but through divine grace to become good; or good, with no inclination but through a confessed infirmity and liability to temptation, to become wicked. Now, we have no hesitation in declaring our sentiments to be in favour of the former position, as best agreeing both with Scripture, experience, and the language of our church. But, without entering further upon the right or wrong of the question, and without positively saying that Dr. Paley appears ever to have balanced it thus specifically in his own mind, we must still assert, that he leans unquestionably throughout to the latter position. As we have no sermon, nor any direct declaration, upon this topic, we must be left, it is true, in some measure to collect our author's opinion from scattered hints and indirect implications. These, how-

ever, we think, recur sufficiently often for our purpose. And when we find the place which should have been occupied, in pursuance of the argument, with the *corruption*, the *depravity*, the *guilt* of human nature, filled only with declarations of its *weakness* and *infirmity*; when we find the effects of natural depravity either left unaccounted for at all, or stated as rather the consequences of a peculiarly hardened disposition; when we find a course of argument plainly founded upon the opposite assumption; when, finally, we find the blessings of redemption so enumerated as to exclude from their number either pardon or redress for this original state of man for which we contend; we then strongly conclude, that so acute a reasoner and so explicit a dogmatist as Dr. Paley, must have entertained sentiments unfavourable to a doctrine, which, when called upon to state, he neither assumes in his reasoning, nor asserts in his dogmas. To confirm, then, what we have said, by a reference to the sermons—The strongest observation we have met with on the subject of original sin, is in the opening of Sermon XXVIII, on the “Aid of the Spirit to be sought and preserved by Prayer.”

“If it be doctrinally true, that man in his ordinary state, in that state, at least, in which great numbers find themselves, is in a deplorable condition, a condition which ought to be a subject to him of great and bitter lamentation, viz. that his moral powers are ineffectual for his duty; able, perhaps, on most occasions, to perceive and approve of the rule of right; able, perhaps, to will it; able, perhaps, to set on foot unsuccessful, frustrated, and defeated endeavours after that will, but by no means able to pursue or execute it;—if it be also true, that strength and assistance may and can be communicated to this feeble nature, and that it is by the action of the Holy Spirit upon the soul, that it is so communicated, &c.” pp. 428, 429.

Again, in speaking of the failure of moral and religious motives, whose success, he observes, is various in various minds; *when they fail*, he continues, it is owing to some “vice and corruption in the mind itself.”

Enumerating then certain degrees of inattention observable in men, he remarks at last, and justly enough, that the greatest wonder of all is, “seeing men not affected by their own thoughts,” &c. &c. p. 84. Would not, however, we ask, the doctrine of original corruption, as we have contended for it, have led rather to the mention of a *natural* insensibility, common to all, till awakened; a fatal *absence*, till then, of all true religious principle; an *usurpation* of sin, tyrannizing over the mind, in the place of its lawful governors? Passages of the like import, evidently proving an inadequate sense of *general*, or, which is in fact the same thing, *original* corruption, may be found in pp. 44, 266, and 434, to which we refer the reader.

But this same deficient assumption of a fundamental doctrine will be found also to have weakened some very important arguments, in the course of our author's discussions. To instance only in his sermon on Conversion: a sermon which to notice is to praise: containing, as it does, the justest and most edifying reflections on the state both of the converted and the unconverted, and describing the transition from one to the other, with all its means, symptoms, and effects, in a manner bespeaking the deepest consideration on the subject. But notwithstanding its general excellence, we think it impossible not to observe imperfections, arising from the very cause we speak of. The Doctor begins by asserting those to be mistaken, who divide mankind between the converted and the unconverted. He holds, on the contrary, that there may be some persons in the world, that cannot properly be called either. They are not converted, for they are not sensible of any such religious alteration, at any particular time, as can be called conversion; and yet, he continues, from their lives they are evidently and confessedly not unconverted. Next comes a “willingness to admit”

that our Lord's declaration to Nicodemus, respecting the new birth, "is fairly interpreted of a gift of the Spirit, and that, when this Spirit is given, there is a new birth, a regeneration." But whereas some infer from hence, "that all persons whatever must undergo conversion, before they are capable of salvation;" he rather imagines, that, to some, this Spirit may be given from the earliest period of life, only in the shape of a gradual spiritual assistance. It may be prayed for at baptism, to preserve us "from sin and wickedness, and from every spiritual enemy;" at confirmation also, "for young persons just entering into the temptations of life."

"Therefore spiritual assistance may be imparted at any time, from the earliest to the latest period of our existence: and whenever it is imparted, there is that being born of the Spirit to which our Saviour's words refer. And, considering the subject as a matter of experience, if we cannot ordinarily distinguish the operations of the Spirit from those of our own minds, it seems to follow, that neither can we distinguish when they commence; so that spiritual assistance may be imparted, and the thing designated by our Lord's discourse satisfied, without such a sensible conversion, that a person can fix his memory upon some great and general change wrought in him at an assignable time." p. 122.

Finally comes, in the next page, an assertion of a much bolder nature, in which he "maintains that there may be Christians who are, and have been, in such a religious state, that *no such thorough and radical change*, as is usually meant by conversion, *is, or was*, necessary for them." Now we think it evident in all this, that Dr. Paley did not very well know what he meant to call conversion; *i. e.* whether the essence of it was to consist in its being a change, "felt and perceived," by the individual himself; or only in its being a change "thorough and radical:" whilst, at the same time, he always left it open to an objector to inquire, when this change became sufficiently thorough and

radical to be termed a conversion; and when, on the contrary, the man could only be considered in the intermediate state of one assisted by the divine Spirit.

Is there not then apparent here, some little weakness and embarrassment in the argument; and that arising, as we think it must strike the reader, from the very inadequacy we speak of, in the author's views of human corruption? Had Dr. Paley considered the state of man somewhat more as our church represents it; had he considered mankind at large as "born in sin, the children of wrath;" as by nature not weak only, which he allows, but also, as the Homily asserts, "very sinful, wretched, and damnable;" had he seen, in short, in its strongest light, the difference between man as he is born, and man as he becomes through the operation of divine grace; we must think, with deference to the logical mind of Dr. Paley, that, in consequence of that very quality, it would thus have stated to itself the doctrine of conversion:—First of all, that a change both "great and general," "thorough and radical," must at all events be experienced at some period of life by the soul of *every* man; a change from original corruption and demerit, to a state of pardon through the merits, and of holiness through the grace of Christ. Next, that such a change, though often sudden and late, may take place very gradually and early, beginning even at Baptism itself, or, at least, so beginning and continued, as to be wholly imperceptible either to others, or to the subject himself:—That, nevertheless, the change in this latter case is equally complete and important as in the former: nay, so important that any difference in time or circumstances, with respect to the event itself, vanishes into nothing. Yet that, finally, with respect to the terms applicable to the two cases, it might be convenient, as in both, to use the generic and only adequate term "regeneration,"

so in the former case, *i. e.* when the change is either sudden or late, and by consequence of these, or on any other account, visible and sensible, then to use the more popular and specific term "conversion."

This statement, in which we have purposely adhered as much as possible to the Doctor's definitions, will, it is apprehended, only be found to diverge from his own, where a difference of *principle* required it. And if so, it will necessarily follow, that the principle assumed in the sermon so far falls short of the standard, which we have suggested as being, in our opinion, the orthodox one.

The same conclusion, we said, might also be obtained by a reference to the advantages incidentally enumerated as flowing from Christ's death. It is not necessary, indeed we have not time, to be very specific here. But if our readers feel with us in perusing this volume, they will lament, that, whereas we often hear of imperfections pardoned, of defective services accepted, and the need we all must feel of "some other resource than our own righteousness;" p. 294: (vide also pp. 204 and 302, &c.) still no allusion, even incidentally, occurs to that most weighty *prior* obligation, under which the saint must have been laid, before he can possess any righteousness at all, before he knows of services to be accepted, or even of imperfections, strictly so called, to be remitted.

If any objection should be made to a scrutiny thus rigid into the doctrines of our author; a scrutiny, which, it might be contended, very few divines, especially of modern days, and more than all when writing only for a village, are either prepared for, or could bear: our only reply is, that Dr. Paley is *ὁ δὲ τοῦ χρόνου ἀνὴρ*, no common man, and therefore that his treatment should be likewise of no ordinary kind. We know no author from his name, and no book from its manner, whose doctrines more deserve, more bring upon themselves, discussion, than the

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present. They profess to result, they do result, from a mind well poised, and thoroughly made up on the several subjects before it. And whatever of error, misconception, or mistatement they contain, we are sure, will go forth into the world, not as a chance effusion thrown off in an evening for the instruction of Bishopwearmonth, but as the deliberate and authoritative opinion of the Archdeacon of Carlisle.

Under the sanction of so great a name we rejoice in bringing forward another doctrine, to which we finally allude, and the statement of which, in the volume before us, we are happy to say, enables us to join hands with its author on terms of the most cordial agreement. We mean the doctrine of divine interpositions; using a word of that general nature, because we wish to comprehend every species of interposition from above; whether a Providential interference in the temporal affairs of men for temporal purposes, or the same interference again for spiritual purposes, or, finally, the operation of divine grace on the soul.

On this subject, it is true, we had a right to expect something from Dr. Paley. The native benevolence of his mind, together with an acquired justness of thought on all subjects connected with the natural attributes of the Deity, had long led him to investigate the minutest contrivances of nature for the benefit of mankind. This had evidently familiarized his mind with that notion of Providence so well inculcated by our Lord, when he declares even a sparrow to be remembered before God, and the very hairs of our head to be numbered. And we are happy in seeing the direction which these conceptions have taken in Dr. Paley's mind. To account for, to *systematize*, such appearances, some great reasoners have had recourse to general laws: and have supposed, that instead of a series of successive interferences, divine Providence had established certain general and fixed rules in his creation, according to

which things were governed much in the same way, with regard to effect, as by a particular Providence. To which our objection is not so much, that it is an impossible, as that it is an unscriptural supposition: it removes the Deity one step further from us, than we are willing he should be removed; it places us as it were at arm's length from the Creator; and interposes a medium, to speak metaphorically, of mute and inanimate, though confessedly operative and instrumental, principles between the affairs of man and the hand of Omnipotence. Now we think the evident tendency of Dr. Paley's observations is to remove this intervening cloud, and to display the hand of the Almighty as immediately and operatively engaged in the results we see around us. "Whatsoever is done in the earth he doth it himself," is a motto to which, in our opinion, Dr. Paley would not have had the least objection; and we are much mistaken if any one could read his sermons, particularly, e. g. that on Joseph (Serm. IX.) and that on "Life a State of Probation" (Sermon XXXII.) without the same impression. We quote his words on the history of Joseph: "It is a strong and plain example of the circuitous providence of God: that is to say, of his bringing about the ends and purposes of his providence, by seemingly casual and unsuspected means. That is a high doctrine, both of natural and revealed religion." p. 151. An incidental observation in Sermon XV. we think should be added, in as much as such most generally afford the justest criterion of an author's sentiments. "It so happened, I ought to have said, that it was so ordered by Providence, that at the time, the precise hour, when these messengers from John arrived, our Lord was in the very act of working miracles." p. 247.

And this notion of providential interferences seems to gather strength when he applies it more particularly to spiritual purposes, and speaks of

it as intended for the trial or improvement, the welfare or warning of the souls of men. Quotations of this kind might be brought from many parts of the volume. In Sermon XXX. on Neglect of Warnings, we have the following passage:—

"A man, who has passed a long life, has to remember preservations from danger which ought to inspire him both with thankfulness and caution. Yet I fear we are very deficient in both these qualities. We call our preservations escapes, not preservations, and so we feel no thankfulness for them: nor do we turn them into religious cautions. When God preserved us, he meant to warn us." p. 464.

In his observations on the history of Joseph, before alluded to,

"It shows the protection of Providence to be *with* virtue under all its difficulties; and this being believed upon good grounds, it is enough; for the virtuous man will be assured, that this protection will keep with him *in* and *through* all stages of his existence—living and dying he is in its hands—and for the same reason that it accompanies him, like an invisible guardian, through his trials, it will finally recompence him." p. 152.

A passage in Sermon XXIV. on the Influences of the Spirit, we shall adduce, as serving well to bring together, connect, and compare the providential interferences of Deity with the operations of divine grace.

"In this there is a close analogy with the course of nature, as carried on under the divine government. We have every reason which Scripture can give us, for believing that God frequently interposes to turn and guide the order of events in the world, so as to make them execute his purpose: yet we do not so perceive these interpositions, as either always or generally to distinguish them from the natural progress of things. His providence is real, but unseen. We distinguish not between the acts of God and the course of nature. It is so with the Spirit. When, therefore, we teach that good men may be led, or bad men converted, by the Spirit of God, and yet they themselves not distinguish his holy influence; we teach no more than what is conformable, as, I think, has been shown, to the frame of the human mind, or rather to our degree of acquaintance with that frame: and also analagous to the exercise of divine power in other things: and also necessary to be so; unless it should have

pleased God to put us under a quite different dispensation, that is, under a dispensation of constant miracles.

"I do not apprehend that the doctrine of spiritual influence carries the agency of the Deity much farther than the doctrine of providence carries it: or, however, than the doctrine of prayer carries it. For all prayer supposes the Deity to be intimate with our minds." p. 379.

On this passage we shall just observe, that "a course of nature," no more than "the frame" or course "of the human mind," is to be esteemed inconsistent with the divine interferences above alluded to; i. e. we mean to say, with that scriptural account of things to which we think Dr. Paley has so well adhered. For if we were called upon to state our notion of the real doctrine of Scripture on this head, it is that of a continually superintending and overruling Providence, which, permitting the activity and the powers of its different creatures to operate of themselves, according to their several tendencies, still watches over that operation, controuls its progress, and so influences and *biases*, by special interferences, the general result, as literally to "order every thing according to its own will?" This notion, whilst it preserves entire the honour of God, according to the ancient rule, *Nec Deus intersit nisi dignus vindice nodus*, secures likewise, as we conceive, whatever is needed of assistance, whether in our temporal or spiritual concerns. Indeed it is capable of application to any extent, according to the respective sense and apprehension of men, which will always vary on this point. It affords a refuge to the fears of the most timid, whilst it gives scope also to the freedom of the boldest. According as it is spoken of the ordinary operations of nature, or the special operations of grace, it applies equally to the bodies and to the souls of men. When confined to the latter, it is of latitude sufficient to embrace the whole range of pure scriptural doctrine on that head;

rejecting, indeed, the proud pretensions of the Pelagian, and the metaphysical arrangements of the Fatalist, it still agrees equally well with the popular statements of the Arminian, and the deeper speculations of the Calvinist. It is, in fact, "*Publica materies privati juris*," and from the mere enunciation of it in naked terms, we conceive no particular style of thinking, on the doctrines of grace, could properly be inferred.

Dr. Paley, it is true, as our readers will easily conjecture, appears from these sermons to have been of the Arminian school. He appears so from the whole tenor of his doctrines, and more particularly from his first of three sermons (Sermon XXIII.) on Spiritual Influence in general, which exhibits what may be considered on the whole as a lucid statement of the Arminian doctrines of grace. We cannot speak too highly of the candour and consideration of Dr. Paley's mind, when we find in the very same discourse a most important concession on the other side, or what we should rather call an assertion of the very principle to which the Calvinist appeals as the basis of his whole system. In denying the gift of God's grace to be arbitrary, he begins first of all:—

"It is not for us, we allow, to canvass the gifts of God; because we do not, and it seems impossible that we should, sufficiently understand the motive of the giver. In more ordinary cases, and in cases more level to our comprehension, we seem to acknowledge the difference between a debt and a gift. A debt is bound, as it were, by known rules of justice: a gift depends upon the motive of the giver, which often can be known only to himself. To judge of the propriety either of granting or withholding that to which there is no claim (which is, in the strictest sense, a favour, which, as such, rests with the donor to bestow as to him seemeth good), we must have the several motives, which presented themselves to the mind of the donor, before us. This, with respect to the Divine Being, is impossible." pp. 361, 362.

This concession is deserving the serious attention of those who, with-

out expecting to be complimented by a comparison of their own with Dr. Paley's mind, yet dream of nothing but hydras and chimeras in the very argument which he has gone out of his way to admit, if not invent, against himself.

Indeed, we feel ourselves strongly called upon to express our satisfaction at the manner in which our author has in general handled this subject of divine influences: we could almost have added, our *surprise* also; we mean, after seeing and feeling his manifest unsteadiness on the ground of original corruption; the truth of which doctrine, in our mind, has ever been the best argument for the necessity of divine grace. If sometimes, indeed, through this deficiency, we find him leaving too much to human nature, in the initiatory stages of conversion, yet we find, without exception, the grace of God taking up the work, in time, at least, to establish its full claim on the production of whatever is excellent or praiseworthy in man. We find our author transcribing always, in this case, as if from his own convictions: if ever warm himself, or calculated to warm his readers, it is in the forcible delineation of the divine assistance and presence in the soul. And we might add too, the standard he assumes of religious attainment in practice, seems, through the operation of this belief, to be uniformly high—thereby affording a strong instance of the remark, how much practice is, after all, affected by doctrines; how exactly each department, of duty keeps pace, in the exposition of it, with the principles on which the duty is assumed; and that for an exhibition of the purest saint, we must ever work upon the ground of a correct believer. But we are anticipating the second, or practical, view of these sermons; and shall therefore take leave of our readers for the present with a final quotation from Dr. Paley, which finishes his consideration of Christ's agency, since his ascension, in behalf of his church.

"Lastly, under all our perplexities, under all the misgivings of mind, to which even good men (such is the infirmity of human nature) are subject, there is this important assurance to resort to, that we have a protection over our heads, which is constant and abiding: that God, blessed be his name, is for evermore: that Jesus Christ our Lord is the same yesterday, to-day, and for ever: that, like as a traveller by land or sea, go where he will, always sees, when he looks up, the same sun; so in our journey through a varied existence, whether it be in our present state, or in our next state, or in the awful passage from one to the other; in the world in which we live, or in the country which we seek; in the hour of death, no less than in the midst of health, we are in the same upholding hands, under the same sufficient and unfailing support." p. 358.

(To be continued.)

Memoirs of the Rev. John Newton, late Rector of the United Parishes of St. Mary Woolnoth and St. Mary Woolchurch Haw, Lombard Street. With general Remarks on his Life, Connexions, and Character. By RICHARD CECIL, A.M. Minister of St. John's, Bedford Row. London: Hatchard. 1808. 12mo. pp. 322.

Few works have excited more attention in the religious world, than the letters in which Mr. Newton first gave a general circulation to his own history. The little volume has been in every one's hand in his own country: on the continent it has been translated, we believe, into more than one language; and has made him so universally known, that many Englishmen find it a sufficient passport to the acquaintance of the religious abroad, that they were acquainted with Mr. Newton. Indeed, the singularity of the race he had run, the strange vicissitudes of his life, his profligacy at one period, and his holiness and usefulness at another, all conspired to fix the public eye upon him, and to rescue him from that oblivion into which those commonly fall who tread the "*fallentis semita vite*."

The present volume opens with a

few pages, furnished to the author by Mr. Newton, in addition to the letters just mentioned. From these, however, not much is to be collected, except a more particular confirmation of the pains bestowed by his mother upon his religious education.

The author, after this, goes to the original Memoirs for his materials, and carries us through the eventful history of Mr. Newton. Of this, it is neither necessary nor proper for us to give more than a sketch. It is, indeed, pretty generally known, that the father of Mr. Newton was the master of a ship in the Mediterranean trade; that his mother was a pious dissenter; that she died when he was young; that his father carried him to sea, afterwards settled him at Alicant in Spain, where his imprudence ruined his prospects; that, by the combined influence of his natural thoughtlessness, and that of a strong passion for a lady he afterwards married, he involved himself in innumerable difficulties; that he was pressed and carried on board the *Harwich*, and, though elevated by his father's influence to the rank of midshipman, that he deserted, was confined in irons, whipped, degraded, sent on board a merchant ship in the African trade; that he there entered into the service of a slave-trader in the *Plantanes* (three islands fifteen leagues distant from Sierra Leone), became himself the servant of slaves, drinking the cup of misery and degradation to its very dregs; that, marvellously released from his chains, he returned to England, was first appointed mate, then master, of a slave ship, then tide-surveyor at Liverpool; that, after one refusal by the Archbishop of York, he was ordained to the curacy of Olney in Buckinghamshire, and at length established as minister of St. Mary Woolnoth in London; where he lived for many years in the rigorous discharge of his high functions, and died at the age of 82.

Such were the outward events by

which the life of Mr. Newton was distinguished. A life more diversified, more crowded with incidents, or more singular, the hardest novelist has seldom ventured to delineate. A more detailed account of it would only augment the surprise of the reader. At every step the Memoir presents us with some unexpected reverse of fortune. We are shewn the slight hinges on which his fate seems to turn. The veil in his case appears to be drawn aside, and we are called upon continually to behold those rapid and mysterious movements, by which Providence carries the great and unexpected ends it has in view. It is true, in the case of all men, that "every hair of the head is numbered;" but, in some instances, both the process and the consequences of the interposition of Providence are less secret than in others; and we are led to acknowledge, "I have heard of thee by the hearing of the ear, but now mine eye seeth thee." We design hereafter to touch upon a subject intimately connected with this.

The religious life of Mr. Newton, though its singularity seems to us to have been overrated, is not without some strong and characteristic features. At four years of age his pious mother had stored his memory with hymns, passages of Scripture, catechisms, &c.; and at an early age "his temper seemed quite suitable to her plans;" for "he had little inclination to the noisy sports of children, but was best pleased when in her company, and as willing to learn as she to teach." Her pious labours seem indeed, in the first instance, to have been attended with corresponding effects; but at school, by degrees, his religious impressions decayed. At different periods, however, he was disturbed with serious convictions; and at the age of fifteen, by reading Bennet's Christian Oratory, was led to adopt the course of life recommended in it. He began again to pray, to read the Scriptures, to keep a diary. Then again he relapsed, and learnt to curse

and blaspheme. Other circumstances revived these impressions. So before he was sixteen, he took up and laid aside a religious profession three or four times. "But his last reform was the most remarkable," and we shall let himself describe it.

"Of this period," says he, "at least some part of it, I may say in the Apostle's words, *After the strictest sect of our religion, I lived a Pharisee*. I did every thing that might be expected from a person entirely ignorant of God's righteousness, and desirous to establish his own. I spent the greatest part of every day in reading the Scriptures, and in meditation, and prayer. I fasted often: I even abstained from all animal food for three months. I would hardly answer a question for fear of speaking an idle word: I seemed to bemoan my former miscarriages very earnestly, and sometimes with tears: in short, I became an Ascetic, and endeavoured, as far as my situation would permit, to renounce society, that I might avoid temptation." p. 17.

He then read and became a half convert to Shaftesbury; and his complete conversion to infidelity was not long after accomplished by the conversation of an acquaintance on board the Harwich. After this period there are no colours, however dark, which Mr. Newton does not employ to pourtray his own character. "I actually," says he, "formed designs against the life of the captain. The Lord had to appearance given me up to judicial hardness. I was capable of any thing. I had not the least fear of God before my eyes; nor, so far as I remember, the least sensibility of conscience. In a word, my love to Mrs. Newton was the only restraint I had left. I well remember, in quitting the Harwich for the African vessel, I rejoiced in the exchange, with this reflection, that I might now be as abandoned as I pleased without any controul. And from this time I was exceedingly vile indeed. I not only sinned with a high hand myself, but made it my study to seduce others also." (Cec. Mem. p. 34, 35, 38.) And he puts the finishing stroke to this avowal,

by saying of himself, when in Africa—"there was at that time but one earnest desire of my heart, which was *not contrary and shocking to reason and religion*."

Scarcely a ray of light breaks in to cheer us in passing through the stages of this sad history, till we arrive at the account of his voyage from Africa, in 1748. Here again we are desirous of letting Mr. Newton tell the interesting story of his ultimate conversion to God. We shall quote, for the sake of accuracy and fulness, from the original Letters (tenth edition.)

"I think it was on the ninth of March, the day before our catastrophe, that I felt a thought pass through my mind which I had long been a stranger to. Among the few books we had on board, one was Stanhope's Thomas à Kempis: I carelessly took it up, as I had often done before, to pass away the time; but I had still read it with the same indifference as if it was entirely a romance. However, while I was reading this time, an involuntary suggestion arose in my mind—what if these things should be true? I could not bear the force of the inference, as it related to myself, and therefore shut the book presently. My conscience witnessed against me once more, and I concluded that, true or false, I must abide the consequences of my own choice. I put an abrupt end to these reflections, by joining in with some vain conversation or other that came in my way."

"But now," continues he, "*the Lord's time was come*, and the conviction I was so unwilling to receive was deeply impressed upon me by an awful dispensation." In the night he was roused by a violent sea, which broke in upon the vessel, tore away the timbers of one side, and made her a mere wreck in a few minutes. For a time the water gained upon them, in spite of pumps, and every expedient which skill, the love of life, and the fear of death could invent. But at length they perceived the water abate. "At nine in the morning," says Mr. Newton, "I went to speak to the captain, and said, almost without meaning, 'if this will not do, the Lord have mercy upon us?' This, though spoken with little reflection, was the first desire I had

breathed for mercy for the space of many years. I was instantly struck with my own words; and as Jehu said once, 'What hast thou to do with peace?' so it directly occurred to me, what mercy can there be for me?" "I continued at the pump from three in the morning till near noon, and then I could do no more." Removed from thence to the helm, he had full leisure to contemplate the terrors of his situation. Under the expectation of immediate death, he was led to inquire within himself what must be his fate if the Bible should be true. Several passages which he remembered (Prov. i. 24—31. Heb. vi. 4—6. 2 Pet. ii. 20.) seemed to concur in assuring him, he must inevitably perish. But as the storm abated, and their peril lessened, a stronger view of the divine mercy opened upon him. He thought he saw the hand of God displayed in their favour. He began to pray, to think of that Jesus he had so often derided, to recollect the particulars of his life and death for sins not his own, but for those who, in their distress, should put their trust in him.

From that period his growth in religion was gradual, and, with little exception, constant. He diligently studied the Scriptures. From the promise of the Spirit to them that asked it (Luke xi. 13.) he inferred what Dr. Ogden calls the "omnipotence of prayer." From that singular declaration of Christ, "if any man will do my will, he shall know of the doctrine whether it be of God"—he inferred that a holy life, under God, was the best introduction to a true faith. By degrees his belief was settled, and his practice conformed to it. He became a Christian; a moderate, though decided, Calvinist, and a most exemplary, watchful, affectionate, and successful shepherd of the flock of Christ.

Having thus rapidly surveyed the life of Mr. Newton, we proceed to make some observations upon it. A single remark, however, must be premised.

The object of every religious

publication is to instruct. This object is sometimes to be accomplished directly, by precept or counsel; and sometimes circuitously, by inferences deduced either by the author himself, or left to the industry of the reader. The life of an individual belongs to the latter class of works, and it is valuable only as far as the inferences to be deduced from it tend to make men better and wiser. Now, we suspect that the life of Mr. Newton, as it has been written by himself, has no very strong and obvious tendency to advance sober piety, or encourage religious exertion; although the same life, in the hand of a judicious commentator, may undoubtedly be turned to a variety of uses, and may be employed remarkably to illustrate some striking doctrines of the Gospel. Let us suppose the original Memoirs put into the hands of a man otherwise unacquainted with Mr. Newton, and with the class in religion to which he belongs; and let us proceed to inquire into the effect likely to be wrought upon his mind by the perusal of them.

In the first place, such an unbiassed reader would be struck, we conceive, with the *marvellous, if not miraculous, air, which the author gives to all the dealings of Providence with himself*. He imagines his own case to be unusual; to be select; to have no analogy to those of the many visited, taught, and changed by the Spirit of God; but to bear a strong resemblance to that of St. Paul and Col. Gardiner. In support of this position, many truly marvellous interpositions of Providence in his behalf, are recorded. Now we, who are familiar with the tried integrity, humility, and sobriety of Mr. Newton, can trace this way of writing to his unmeasured gratitude to the great Author of his change. But we imagine the uninitiated reader might honestly object to these statements.---"You should be cautious," he would probably say, "in believing that God has gone out of his ordinary way to assist you, and still more cautious in telling

others you believe it. The first a little savours of *arrogance*; the last leads to *enthusiasm*." The friends of this way of thinking will, in answer to the first charge, say: "Does it then either savour of arrogance to say, we are so vile, that nothing but a most singular interposition could have rescued us?" "Not necessarily," the objector would perhaps reply; "yet such an effect will be admitted to be possible, by those who understand the obliquity of our nature, or have had much experience of its practical tendency."

It would be still less easy, however, to repel the charge that this way of speaking tends to *enthusiasm*. To teach others that Providence has wrought wonders, little short of miracles, in our behalf, is to lead the vain, the ignorant, the flighty, the heated spirits which abound in the world, to a similar conclusion with regard to themselves; to make them bold interpreters of the designs of Providence; to encourage them to apply every movement of creation to themselves; and to conclude the very frame of nature agitated to warn or console them. Hence one man imagines a thunder-storm sent to prevent his preaching at Mr. Romaine's chapel; hence the "*sortes Virgilianæ*" of old; hence the *dipping* in the Bible now; hence the too ready indulgence of almost any *impulse* which unexpectedly darts into the mind; and hence the superstitious investigation of dreams, and obedience to them.

As to the succession of extraordinary facts which team in these letters, we believe them, because we believe the author to be a faithful servant of the God of truth. But it would not be enough, with a view of convincing a man ignorant of Mr. Newton, and disinclined to evangelical religion, of the truth of these facts, to say, "Mr. Newton could not lie; he was a Christian; he was converted." He would answer, "I believe neither the one nor the other; they stand to me on the same evidence one with the other: he tells me the facts in order to prove he

was converted, and you say he was converted in order to authenticate the facts." Now what we would infer from this is, that, in aiming to establish one great fact at which the reader is likely to revolt, such minor facts should be withheld as are likely to awaken his incredulity. If it is designed he should take a huge leap at last, it is surely unwise to throw stumbling-stones in his way at every step.

We object, in short, to the original letters of Mr. Newton, that the aim of the work does not appear to be to shew, that *God, in the conversion of sinners, ordinarily works by the use of means*. The author, in his own case, seems to reject the doctrine; nor is there a sufficient endeavour, that we perceive, to commend it to the belief and respect of others. Now we boldly assert, that the advocate of this doctrine need not despair of erecting a proof of it even on the ground furnished by the solitary instance of Mr. Newton. Let it be remembered that his *pious mother* successfully stored his memory with whole chapters, and smaller portions of the Scriptures, catechism, hymns, and poems (Memoirs, p. 13.); that at the age of fifteen the impressions first made upon his mind revived, and "he was often disturbed with religious convictions;" that "he began to pray, to read the Scriptures, to keep a diary," p. 15. Upon his being thrown from a horse upon a dangerous hedge-row newly cut, his conscience suggested to him the dreadful consequence of appearing in such a state before God, and for a time he broke off his profane practices, p. 16. "The perusal of the Family Instructor produced another temporary reformation. In short, he took up and laid aside a religious profession three or four times before he was sixteen years of age."

We now come to the account of "his last, and most remarkable, reformation," which has already been quoted above (p. 246), and to which we beg the reader again to refer. "This reformation," it is added, "continued for more than two years."

Out of this statement two questions arise. In the first place, does the case appear to be one in which the conversion was wrought without the use of the ordinary means? and secondly, would it not have been more serviceable to the cause of religion to have traced, and stated, the connection of the instrument employed and the effect produced, than to have given the history its present marvellous, and almost supernatural cast?

To the first question we should answer; that the labours of his pious mother appear to have been blessed from the first; and that the ultimate establishment of Christianity was almost to be anticipated in that person, who, "three or four times before he was sixteen, took up and laid down a religious profession;" and who, for two years, from conscientious motives, endeavoured to abstain from all he knew to be wrong, and cultivate all he knew to be right. To the second question we should unequivocally answer; in our mind, Mr. Newton would have done better for the cause of religion, had he traced the connection of the instrument and the effect, rather than invest his conversion with the marvellous air it now wears. Far be it from us to limit, in the smallest degree, the freedom and sovereignty of divine grace; but conversion is not a less spontaneous gift on the part of God, or an unmerited acquisition on our part, though God pours his bounties through an appointed channel, than if he scatters them at random. Far be it from us also to affirm, that the Almighty Giver of every good gift does not see fit, in some instances, as it were to step out of his ordinary course, and on a sudden, and contrary to all expectation, bring in his lost sheep to his fold; but, considering the nature and condition of man, these do not seem the cases primarily to be insisted upon, or incautiously forced forward, in works designed for public instruction. Is it, for instance,

expedient anxiously to instruct some idle, starving wretch, that Christ once fed five thousand with a few loaves and fishes; but not to teach him, that if in faith he "worked with his own hands," he might expect the divine blessing to follow his labours? We discover nothing in pride more hostile to religion, than in indolence; and, according to our way of thinking, the man who is willing to do no works should not be less discouraged, than he who is disposed to trust in them.

We venture even to question, in this view, the propriety of such phrases as, "the Lord's time was now come;" "the Lord's hour of grace was not come;" which are not rare in the original Memoirs. Such, indeed, is the bias of the author to the system implied in these phrases, that the expression of our Lord, "mine hour is not yet come," referring merely, we conceive, to the period of his own personal sufferings, is applied to the date of a sinner's conversion. Here again we must admit, that there are instances in which, for a long period, all the means of grace, the privileges of instruction, and the ordinary influence of the Spirit of God, seem to be exhausted in vain; but on a sudden perhaps, and even at the ebb of life, the arrow reaches the heart; the sinner humbles himself to the dust, and seeks his refuge in a crucified Redeemer. But is it not somewhat unscriptural, as well as unsafe, on the authority of these instances, to promulge a doctrine for the general acceptance of mankind:—Unscriptural; for where does the Bible say to any, "your day of grace is not arrived; God will not now assist you?" Unsafe; because we find, from experience, that men of particular temperaments are apt to conclude, that they may sit still till God forces them into the ranks of Christianity. This conclusion is drawn, and acted upon, to a most alarming extent, in our own days. Certain religious circles throng with the supine vic-

tims of this species of fatalism, who lie like Joshua on the ground, or gaze like the disciples into the air, till a miracle shall be wrought, or a vision displayed, for which they have surely no scriptural warrant.

Another objectionable part of the original memoirs, in our estimation, is the too great tendency of certain passages to discredit human learning. The following are instances of what we mean:—"Abating what I have attained of the language, I think I might have read Cassandra or Cleopatra to as good purpose as I read Livy, whom I now account an equal *romancer*, though in a different way." (Narrative p. 128.) Again: "I find no traces of this wisdom" (*i. e.* classical or mathematical attainments) "in the life of Jesus, or in the writings of Paul. Neither poet or historian could tell me a word of Jesus," &c. Now we trust that the suspicion can, in no degree, attach to us, of desiring to raise human learning to the same level with divine; or of striving to substitute one for the other; or of sanctioning those who would preach Socrates instead of Christ. But still, the depreciation of human attainments is an error unworthy of a generous or enlarged mind. It is a weapon fit only for the ignorant, the enthusiastic, or the indolent to brandish; and, therefore, wholly unsuited to the grasp of this venerable servant of Christ. We are unwilling to enter at large upon so extended and hackneyed a topic. We would rather refer our readers to a chapter, written with the author's usual ability, in a work lately reviewed by us, and which, we think, sets the question at rest for ever*. But there is one remark, suggested to us by the careful perusal of Mr. Newton's own works, which we cannot withhold. Whoever is familiar with his other writings has been charmed, we doubt not, with the purity of his style, and the generally neat and simple structure of his ar-

gument*. Now of these qualities in his composition we are bold to say, that he owes the one, in great part, to Livy, and the other to Euclid; two authors, from whom all his misfortunes could never separate him. Is this, however, the fact? Then he, of all men, should have let the ancients alone: he, of all men, should not have attempted to depreciate, in theory, those studies of which he had experimentally discovered the benefit. It is ungrateful, indeed, when we have recovered the use of our legs, to employ them, as soon as possible, in stamping our crutches to pieces, and kicking the physician down stairs. But to speak seriously: Religion, as addressed to reasoning, and, in many instances, to cultivated creatures, disdains no aid which reason or civilization can render. Christianity first displayed herself to the world in the golden age of literature. In the darker ages she veiled her face, but again lifted her head, in conjunction with letters and civilization. Such being the fact, it is obvious that she does not shrink from the society of the sciences and arts. She is willing to borrow their light, to lean upon their arm, or to see them walk in her train. Whatever, therefore, can either convince, or adorn; whatever can either rouse, or tranquilize; whatever can either inform the judgment, or touch the feelings; whatever can enlarge the reason, or refine the taste; the advocate for Christ should rejoice to appropriate and employ. He should, in his march to the holy city, lay the regions of philosophy and literature under contribution, to provide their quota for the sacred enterprize. He must not endeavour to establish Christianity on the ruin of the sciences; but consecrate every acquisition of human intellect to fight the battles of the cross.

* We hope, in a future number, to be able to present our readers with a review of the works of this venerable servant of Christ.

* *Cælebs in Search of a Wife.*

We also conceive, that in the original narrative, the author, particularly in describing the state of his own mind and character, sometimes uses language too hyperbolic. We will content ourselves with a single extract of this kind, and which indeed has been already quoted: "There was at that time but one earnest desire of my heart," viz. a desire of possessing Mrs. Newton, "which was not contrary and shocking both to religion and reason." Now this statement, we are well persuaded, originated in a strong desire to display the mischief of the fall, to exemplify the evil influence of sinful habits, and to magnify the grace of God. As such we must venerate the motives from which it sprung. But we have this objection to it, that we believe the portrait of none but devils deserves to be deliberately drawn in colours quite as black as these. In the worst man, we conceive, there are at least some movements of the mind, arising it may be from natural affection, or from some other cause, neither contrary nor shocking at least to reason. The worst man is frequently reasonable; and the worst, when neither his interests nor his indulgences are concerned, often thinks and acts so as neither actually to *oppose* nor *wound* religion. We are nevertheless firm believers in the doctrine of original corruption. We conceive it to be an essential stone in the basis of Christianity. We are persuaded that the vials of Almighty wrath have been poured out on mankind. Still, however, we will venture to say, with the pious Baxter (from whom nevertheless we differ on some points), "that as, on the one hand, good men are not so good as we sometimes fondly imagine; so also bad men are often not so bad as we suspect; and that there is even in the worst more for grace to take advantage of, and more to testify for God and godliness," than we perhaps, in the warmth of doc-

trinal zeal, may have supposed. Great undoubtedly is the desolation by the fall; the edifice no longer stands a fit temple for the Holy Ghost; nor do the ruins furnish materials for its re-edification. But still, as he who journeys through 'Tadmor's marble waste' discovers here and there a memorial of fallen grandeur; so, in regarding the scene of ruins which the mind of man presents, we seem to discover here and there a solitary pillar, which indicates its divine original and its high destiny.

In apology for ourselves, for having thus ventured to question the title which the original narrative of Mr. Newton possesses to the unqualified approbation which has been bestowed on it by a great part of the religious world, we beg leave to say, that we have not done it without a proper consciousness of that reverence which is due to the general applause of good men, and of our own liability to error; nor without an apprehension that our freedom of speech may incur the censure of some whom we highly respect. We cannot, however, consent to buy applause by the surrender of our critical liberties; and when, as we conceive is the case in the present instance, the interests of religion are at stake, we must speak out. And, indeed, in what we have said, we appear to have in some degree the sanction of Mr. Newton's biographer; for some of the motives he assigns for undertaking this work could only be of force, where no unexceptionable memoirs were already before the public. It is but fair, however, to add, that the author's design was made known to Mr. Newton; that he was furnished by him with some additional memoirs; and that the work contains, what the original narrative could not, a draught of the character of Mr. Newton.

In reviewing the original narrative we have of course reviewed the work before us, at least in all those

parts where the biographer quotes that narrative without comment. If this were the whole of Mr. Cecil's work, we should therefore here dismiss it; but we are happy to say that it is not, and to render our hearty thanks to him for the amended memoirs of this distinguished servant of God, which he has laid before the public. On the parts then of Mr. Cecil's work, distinct from the original memoirs, we beg to subjoin a few additional remarks.

Our estimation of it will at once be gathered from this declaration; that while we think it contains all that is useful in the original memoirs, it provides nearly a sufficient antidote to what might be injurious. Mr. Cecil supports, in more than one instance, the opinions we have delivered; and in his general observations at the end of the work, he presses two of the points on which we have chiefly insisted; first, that men should beware in presuming upon the case of Mr. Newton; and secondly, that they should diligently use the means by which God has appointed his creatures to approach him.

His opinion also on human literature coincides with our own. Considering the subject with a reference only to the composition of sermons, we find these judicious remarks:—

"I own I thought his judgment deficient in not deeming such preparation necessary at all times; I have sat in pain when he has spoken unguardedly in this way before young Ministers; men who, with but comparatively slight degrees of his information and experience, would draw encouragement to ascend the pulpit with but little previous study of their subject." p. 227.

The whole of these observations are forcible, and have an original cast about them, which is calculated to arrest the attention of the reader.

On the whole, then, there is this material distinction in the two works; that we should feel some hesitation in giving our feeble sanction to the one, whilst we deem it a duty and

a high privilege to be able to recommend the other*.

Interwoven with Mr. Cecil's narrative are three very interesting sketches, which relate respectively to three very eminent characters in the religious world. In one of them the correspondence of Mr. Scott with Mr. Newton is detailed. In another it is triumphantly demonstrated that the madness of the poet Cowper is not to be charged upon his religion. In a third, a monument is erected to the munificence, integrity, and piety of Mr. Thornton; a man whom at least the poor, the sick, and the ignorant of his country can never forget.

Mr. Cecil's style, though more forcible, is not so luminous, classical, and pure, as that of the original memoirs. It is pointed and antithetical, but disjointed.

We conclude with one observation. In reading the lives of men who have *long* since fallen asleep, little comparative emotion is excited, because grief seems to be useless, and

* We have been greatly surprized that neither Mr. Newton nor his Biographer has attempted to explain a circumstance in his life, which has always appeared to us very extraordinary; and which we know to have been much canvassed by those who were unfriendly to the cause of true religion. We allude to this; that for some years after Mr. Newton professes to have become a religious character, and appears to have been influenced by religious principle in a very high degree in other particulars, he yet continued to act as the captain of a slave ship, going out to the coast of Africa, purchasing cargoes of slaves, carrying them in the hold of his ship to the West Indies, and there selling them; without having once entertained a suspicion that this, his main temporal occupation, and the source of his subsistence, stood in direct opposition to the laws of God. Aware, as we are, of the strange anomalies which occur in the human character, we think that this difficulty would have admitted of a satisfactory explanation. We the more regret, therefore, that no explanation of it has been given; and we still hope to see it attempted in a future edition of the present work.

the eye, as it ranges through the succession of ages, can scarcely discover the gaps in society which their deaths have opened. But when any biographer leads us through the stages of a life of which the strings are *recently* cut, we see our loss in its full dimensions, and in its darkest colours. Such are the feelings with which we regard the removal of Mr. Newton from his numerous congregation; such are the feelings with which we learn that the venerable author of the memoirs now before us has suddenly been arrested in his honourable career, and his labours, if not closed, yet suspended for a season. "Good ministers," as Mr. Burke says of his son, are "public creatures." Their removal is a national loss. May the younger men, consecrated to the ministry, consider this, and strive, by prayer and application, to staunch the yet bleeding wounds of their country. May they regard those faithful pastors, whom from age to age God has taken to himself, with filial reverence. May they contemplate them in their upward flight, as "the horsemen of Israel and the chariots thereof." May they endeavour to catch that part of their mantle which they can wear with dignity to themselves and benefit to their country. May they stand in the breach where they have fallen. May they learn both from their triumphs and defeats. May they open to themselves new paths, and forge new weapons of warfare; and may they overcome, and sit down at the right hand of God.

Dia-tessaron, or, the Gospel History, from the Text of the Four Evangelists, in a connected Series; with Notes, critical and explanatory. By ROBERT THOMPSON. Writer in Edinburgh. London. Hamilton. 1808. 8vo. pp. 446.

On the appearance of Mr. Thirlwall's *Diatessaron*, we took occa-

sion, in our volume for 1805, pp. 32 &c. to express our opinion on that species of composition. That opinion was evidently favourable, and still continues to be the same. None but a very careless reader can peruse the evangelic history in the four different narratives in which it is distributed in the canonical Scripture, without wishing to form in his mind a distinct idea of the one train of transactions which the historians concur in recording, or separately contribute to produce. It is desirable further, on account of the reconciliation of apparent contradictions or inconsistencies, which is effected by such a plan successfully executed; besides, that, by giving a juster proportion to the whole body of facts recorded, the result must be more conformable to truth and more favourable to the facts and the character in which their influence centres. Were it not for the obvious advantage in the thing itself, and the sense of that advantage, which is almost instinctive in every intelligent and devout mind, it would be difficult to account for the very numerous attempts, which, from the earliest age of Christianity, have been made, by her subjects and advocates, to form an evangelic harmony; either to exhibit the four histories in their parallelism and order, or to embody the account in one continued narrative. These indeed, the Harmony and the *Diatessaron*, are but slight variations of the same plan, and deserve to be classed under one head. Of the great number of such productions, any scholar may satisfy himself by his own recollection of modern works of this description: but it may impress a juster notion of the fertility of evangelic harmonies, to observe, that an enumeration of ~~little~~ more than the names of evangelic harmonizers, ancient and modern, in the *Bibliotheca Græca* of Fabricius, occupies nine quarto pages. The list begins with the lost work of Tatian, and ends at the latest, when the author sent his

work to the press, A. D. 1708*. In the complete century which has elapsed since that time, the population of harmonizers has suffered no check.

Every one, who is familiar with this description of works, must observe, that the various harmonies which exist, and unfortunately their variations are very considerable, may be divided into two classes, one of which proceeds on a contracted system, and regards every resemblance in the narrations of the evangelists as a proof of identity; the other proceeds on an extended system, and infers diversity, and accordingly an additional fact, from the slightest variation in the relation of circumstances. It must be acknowledged, that there are writers who keep a tolerable mean between these extremes; and in that particular most modern authors of this description are distinguished. If, therefore, the reader choose, he may consider this as a third class. It is not instantly to be inferred, that either of the extremes, or the mean, is right or wrong on that simple account. There is a general prejudice in favour of the mean, on all subjects, antecedent to inquiry: and indeed it has all the chances between the two extremes of being so, unless we interpret the mean so strictly as to signify the single point mathematically equidistant from both the extremes. What we intend to affirm is, that, if possible, data should be obtained, on which a determination in favour of one or other of the systems may be founded. The data to be found in the present case are not very numerous or decisive: but there are some, and they are of some importance: and we think, that had the different harmonizers reflected upon them with the judgment which such men generally bring to their work, they would have stood a much

fairer chance of harmonizing among themselves.

Now one circumstance in favour of the extended system is, the remarkable assertion which the Evangelist John has repeated, with respect to the immense number of miracles performed by our Lord, but not recorded*. Add to this, that there are several instances in the different Evangelists, where they do not specify any particular miracle, but give a large and general description of various miracles. From the kinds, which are specified, it is evident, that many, very many, particular miracles must have been of the same kind; and circumstances might be very similar in some which were positively distinct. Neither is it unlikely, that the sacred historians might construct their works, which were evidently of the character of summaries or abridgments, on the principle of not repeating acts or miracles very similar in their circumstances. There is, however, one remarkable exception, which greatly confirms the system now defended, in the moderate application of it, and that is, the two distinct miracles of feeding a multitude with a few loaves and a few fishes, proved beyond controversy to be distinct, by their being both the one and the other related, in the case not only of St. Matthew, but of St. Mark, in two separate parts of their respective histories†. These are miracles, be it observed, that many harmonizers, had they appeared in different evangelists, would at once have identified without the least ceremony.

But there are facts, on the other side, which determine so far in favour of the contracted system, as considerably to circumscribe the influence of the principle, just established, in favour of the extended one. In the history of our Saviour's last passion, an event which, in its own nature, could not be repeated,

* See Edm. Græc. Lib. iv. pp. 212, &c. See likewise the same author's *Delectus Argumentorum*, &c. pp. 534, &c.

* See John xx. 30, and xxi. 25.

† Matth. xiv. 13, &c. and xv. 32, &c.; Mark vi. 32, &c., and viii. 1, &c.

there are such variations in the different accounts of the different evangelists, as would otherwise tempt critics of a certain description to pronounce them to belong to different events. There is some variation (by this term, as we are now using it, we by no means understand irreconcilableness) in the account of the unhappy end of Judas, in St. Matthew's Gospel, and in the Acts of the Apostles. But a more striking instance occurs with respect to the ascension of our Lord, because the author of the two different accounts, which can relate but to a single event, is the same. In his Gospel St. Luke says, that Christ ascended at Bethany: in his Acts of the Apostles he implies that the ascension took place at the Mount of Olives*. We state the variation as it stands, and it has certainly given commentators some trouble, which we suspect certain harmonizers would have instantly shifted off their shoulders, had it been possible, by making the relation apply to different facts. The solutions which are given are satisfactory enough; and even if they were not so, we should rest upon the assurance, that no inspired writer, any more than an uninspired one, would contradict himself, in so important a circumstance, at the close of one section, and the beginning of another, of a continued account of his Saviour, and of the apostles of that Saviour. The different accounts of the affair between St. Peter and Cornelius† discover, that a considerable variety is perfectly consistent with identity and scrupulous attention to truth: for here, likewise, the historian of all is the same. The three different accounts of what must likewise be one event, the conversion of Saul, two of which are not only the account of the same person, but given by the person himself who was the subject of the extraordinary event, at two times very little distant from each other‡. We

might add the account given by St. Paul of the institution of the Lord's Supper, and of the circumstances respecting the resurrection of Christ*. As every harmonizer must proceed upon certain principles, previous to the commencement of his labours, it is evident, that the circumstances which have been stated afford very essential and certain data, which, as they assist, should likewise regulate, his operations. They solve that important problem, how much variety of relation is consistent with real accuracy; or what is to be understood by that quality, when applied to the evangelical and other sacred writers of the New Testament.

The observations on this last head, supply a strong presumption against the extended system. That system is generally resorted to as a compendious and easy way of getting rid of difficulties, and of reconciling apparent contradictions. This, to be sure, is done effectually, when the appearance of such difficulties or contradiction is assumed to be a sufficient evidence for determining that the facts, although accompanied with every other circumstance of identity, are different. Such writers do not sufficiently consider, that apparent contradictions, even of a stubborn kind, may, by some new light, which patient investigation shall discover and throw upon them, be proved to be harmonious; and even should no discovery of this kind be the result, they are not surely such strangers to the nature of human affairs, and human records, as not to know that independent authors, writing concerning the same events, especially if those events be foreign, multitudinous, distant, and little the subject of general notoriety, may appear to contradict one another, when this is the farthest possible from being the case; and that ignorance alone, may be the parent of the imaginary contradiction. No modern writer has erred so much in the extreme here combated, as

* Luke xxiv. and Acts i.

† In Acts x. and xi.

‡ Acts ix. xxii. and xxvi.

* See 1 Cor. xi. and xv.

Macknight, although he is chastised by the author before us, in his preface, for some instances of dereliction of his expansive system. But such writers, as will appear at once to an unprejudiced reader, avoid one class of difficulties, by plunging into another far more desperate.

But by these reflections we would not be understood to give our sanction to the contracted system, especially in the extreme to which it has been carried by some few harmonizers, such as Dr. Priestley, who made no ceremony of all sorts of transpositions. The first system errs through a mistaken regard to the veracity of the Scripture records: this, in general, and we believe in the instance before us, through a prevailing irreverence to the word of God, and a conception of it as being no more than the word of man.

The publication before us, which is respectably executed, and must have cost the author much thought and labour, evidently belongs to the first class: in a temperate degree indeed, but not quite so much so as we could have wished. It is not without much examination of the subject, that we acquiesce, generally speaking, in the Harmony of Newcome, which has been presented, no long time back, with very little variation, in the *Diatessarons*, Greek, Latin, and English, with which the industry of biblical scholars has furnished us. Mr. Thompson has particularly numbered at the bottom of his page, as they occurred, the single miracles of our Lord, and, according to his calculation, they amount to thirty-nine. According to that of Newcome and his followers, they are, if we mistake not, 33 only*, with twelve instances of the general mention of miracles being performed. It would be impracticable to enter into a minute examination of the present work; and were we to attempt it, we should not probably be

accompanied by above five or six of our readers. Mr. Thompson has availed himself considerably of Dr. Campbell's translation of the Four Gospels. He does not, however, seem to be acquainted with Townson's well known and able Harmony of the concluding part of the Gospels, which embraces the most important events of the evangelic history. The note which occurs p. 324, touches an argument pursued with great ability by Dr. Campbell, and by others of late, who have followed him. Commenting upon the circumstances which led to the murder of John the Baptist by Herod, our author writes:—

“In how discompassionate a manner, and with what uncommon candour, do the Evangelists relate this most atrocious action! No explanation! No exaggeration! No invective expression! There is no allowance, which even a friend of Herod would have urged in extenuation of his guilt, that these historians are not ready to make. *He was much grieved. However, from a regard to his oath, and his guests, he would not reject her.*”

The Greek in this volume is unusually and often badly printed; and we could not perceive the great propriety of inserting an abridgment of a part of Ricaltoun's works. There is so peculiar a mystic, metaphysic mixture in that author's productions, that, notwithstanding his orthodoxy and piety, we closed his volumes, when we perused them, with disappointment. The extract, containing the view of Christ as a priest, is generally good, but not more so than the present author might have produced from his own stores. Upon the whole, we think that Mr. Thompson has made a valuable addition to the library of the Christian student; and we are much gratified with the piety, as well as ability, qualities not always united, which he has on this occasion displayed. Our commendation is the more cordial, as the present is the work of a layman.

After all, from a view both of the contents of the Gospels and of the

* Perhaps the two instances, as Newcome thinks, of Christ's withdrawing himself from his enemies, are to be esteemed miraculous.

disagreements of those who have undertaken to harmonize them, we are of opinion, with Griesbach*, that a harmony, in the proper sense of the word, is absolutely hopeless. We have no doubt, that, being true, they are capable of being harmonized: but the truth, we conceive, in this instance, to be at the bottom of a very deep well: and he who should construct a harmony in all respects satisfactory to the generality of competent judges, would certainly not deserve less praise than he who should exhibit as satisfactory an explanation of the book of Revelation. We do not mean to say, that nothing has been done in the way of harmonizing the Evangelists, any more than that nothing has been done in the explanation of the Apocalypse. We are happy to state, that much progress has been

* See his *Præf.* to the last edition of his *Synopsis Evangeliorum*.

made in both, although much farther remains yet to be made. The chief advantage of an evangelic harmony, or Diatessaron, that is, the result of such harmony in one continued narration, is, (supposing it to be a judicious one) that each different event, *with all its circumstances*, is presented in one view, and that the *number* of different events is likewise so presented. The chief defect exists with respect to the order of events: but the remaining objects attained are very important. To contemplate the whole information respecting the life of our blessed Redeemer, in one body of narration, and in one of its probable orders, is highly interesting to a mind which possesses any portion of that laudable curiosity, concerning the best things, which we may say is distinctive of a spiritual taste. And in proportion as such a subject is interesting, the exhibition of it is valuable.

LITERARY AND PHILOSOPHICAL INTELLIGENCE,

&c. &c.

GREAT BRITAIN.

Is the press The concluding volume of the Abridgment of the Philosophical Transactions;—A Narrative, by Sir Patrick Hume, of the Events which occurred in the Enterprize under Argyle in 1685, from an original MS.; with Observations on Mr. Fox's Work: by Mr. Rose;—The Second Volume of the Modern History of Hindostan, by Mr. Maurice;—Letters of Mrs. Elizabeth Montagu, with some of the Letters of her Correspondents: by M. Montagu, Esq. M. P.;—The Travels of Lycurgus, the Son of Polydectes, into Greece, Crete, and Egypt, in Search of Knowledge: in 1 vol. 12mo.---Baynes's Catalogue of modern Books, comprising an extensive Collection of Theological Books, both new and second-hand;—a Third Edition of Fleury's Manners of the Israelites, by Dr. Adam Clarke: enlarged and improved;—and a new Edition of Ludlam's

CHRIST. OBSERV. No. 88.

Rudiments of the Mathematics, corrected and enlarged by Mr. Fryer.

Preparing for publication; Two large Maps of Ancient and Modern Geography combined, by Dr. William Neilson;—Naval Records of the late and present Wars, by Mr. Clarke; with Engravings by Mr. Pocock;—an Account of the political State of the British Empire, containing a general View of the domestic and foreign Possessions of the Crown, the Laws, Commerce, Offices, &c.;—by subscription, in two 4to. volumes. The Records of North Wales, by Mr. John Lloyd;—and a Treatise on some select practical Points relating to Diseases of the Eye, and particularly on the Nature and Cure of Cataract in Persons born Blind: by Mr. Saunders, Demonstrator of Anatomy in St. Thomas's Hospital.

The course of the last six or seven months has witnessed a most extraordinary succession

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of conflagrations:—Covent-garden theatre was entirely consumed in the month of September last; on the 21st of January a great part of St. James's palace was burnt down; on the 24th of February Drury-lane theatre was entirely destroyed by fire; and on the 3d of March the great quadrangle of Christ-church college, Oxford, caught fire, and the greatest part of the south-east angle was consumed. The magnificent hall belonging to this college was saved, though with difficulty: but Dr. White, the Hebrew professor, lost the whole of his furniture and library, including several valuable oriental MSS. None of these fires appear to have been the effect of design.

An increased attention has of late been paid to the agriculture of Ireland. The Trustees of the Linen and Hemp manufactures in that kingdom have adopted a variety of useful regulations, for the encouragement of the growth of hemp and the preservation of hemp seed; and pains have been taken, by Farming Societies, to induce the farmers generally to improve their agriculture. The total value of imports into Ireland for the year ending 5th January, 1808, was 6,688,000*l*. The exports for the same period amounted to 5,308,000*l*. in Irish produce and manufactures, and to 150,000*l*. in foreign and colonial produce.

CAMBRIDGE.

In the Easter term the Margaret professor will commence a course of lectures, containing a description and systematic arrangement of the several branches of divinity, accompanied with an account, both of the principal authors, and of the progress which has been made at different periods in theological learning.—They will be given at one o'clock; and to prevent all interference with the lectures of other professors, they will be given only on Saturdays. They will be delivered gratis, and all members of the university will be admitted.

The subjects for the members' prizes for this year, are, for the Senior Bachelors, "*Quænam præcipuè valeant ad Imperium stabiliendum?*"—for the Middle Bachelors, "*Anne historia vera (ex. gr. Sidnæi, a Zouch scripta atque nuper edita) plus valeat quàm fabulosa (ex. gr. Grandisoni a Richardsono conficta) ad hominum mores bene formandos.*"

The Chancellor's two gold medals, value fifteen guineas each, given annually for the encouragement of classical learning, are this year adjudged to Mr. Alderson and Mr. Standly, the first and second Wranglers, both of Caius college.

AFRICAN INSTITUTION.

A general meeting of this body was held at the Freemasons' Tavern on the 25th of March (the anniversary of the Abolition of the Slave Trade), his Royal Highness the Duke of Gloucester in the chair. A report of the proceedings of the Directors during the last year was read, and appeared to give general satisfaction. The Report having since been printed, we are enabled to lay an abstract of it before our readers.

1. Three African youths, educated in this country, after having been carefully instructed in the method of teaching pursued in this country by Dr. Bell and Mr. Lancaster, have been sent to Sierra Leone. They have since been taken into the service of Government, as schoolmasters, with adequate salaries; and will of course be employed, without any farther expense to the Institution, in the very line for which they were intended.

2. The Directors have authorised the Governor of Sierra Leone to do his utmost to induce the African chiefs to send their children to the schools at Sierra Leone; and to select some of those, who, during their education there, may have given proof both of good capacity and favourable dispositions, to be sent to England, in order to their being farther instructed in such branches of knowledge as are not attainable in Africa, but may promise to be generally beneficial.

3. The Directors, with a view to promote the study of the native languages of Africa by Europeans and others resident at Sierra Leone, have empowered the Governor to engage proper persons, at their expense, to teach the Arabic and Soosoo languages.

4. They have conveyed to Sierra Leone, and other parts of the coast, large quantities of the seed of the best kinds of cotton, which they have directed to be widely distributed among the natives; and to the cultivation of which they have done their utmost to turn the attention of all descriptions of persons in Africa. They have also sent out a number of machines for cleaning the cotton, and have prepared, and printed for general circulation, a paper of directions for its culture and management, from the time of putting the seed into the ground, until it is fit to be shipped.

5. Information having been communicated to the Directors respecting the practicability of procuring from the African Palm a valuable substitute for Russian hemp; and from the Mangrove tree (both these trees abound in the River Sierra Leone) an efficacious substitute for oak-bark in the tanning of leather; they have authorised a careful ex-

periment to be made at their expense, in order to ascertain the accuracy of the information.

6. They have sent to Africa a press, on a new construction, for expressing the oil of the castor nut. With a view to ascertain the possibility of raising silk in Africa, they have sent thither a number of plants of the white mulberry tree. They have also transmitted plants and seeds of other valuable productions; among the rest, the genuine Peruvian bark, camphor, the green and bohea tea tree, and tobacco.

7. They have offered premiums for the importation of cotton wool, indigo, and rice, from Africa into this country, and for the growth of coffee. A premium of fifty guineas, as we stated in a former number, has been adjudged to Messrs. Andersons, of Philpot Lane, for an importation of upwards of 10,000lb. weight of cotton, which sold for 2s. 8d. per lb.: and it appears that these gentlemen have greatly enlarged their cotton plantations on the river Sierra Leone. Some rice has been imported into the West Indies from the Windward Coast; and more is likely to be carried thither. The Directors here state, that "they have derived much satisfaction from observing this beginning of a commercial intercourse between Africa and the West Indies, so different in its character and effects from that which alone has hitherto been carried on between them. In the present state of the West-Indian Islands, cut off from the American Continent, which furnished them with so large a share of the provisions they consumed, it seems to be of the utmost importance to cherish this new source of supply. Independently, therefore, of those powerful claims which Africa has upon our justice and liberality, this country is bound, by the plainest dictates of policy, to labour in advancing the civilization of that Continent."

8. The Directors state that the African trade is much discouraged by the very disproportionate duties levied upon articles from that country; and they have made representations on the subject to Government, which they trust will not be ineffectual. Notwithstanding this impediment, the direct trade between Africa and this country has greatly increased since the abolition of the Slave Trade; and would probably go on increasing, if the duties were modified, and the Abolition laws of this country and America rigidly enforced. Attempts, it seems, have been made to infringe these laws, which the Directors have been taking measures to counteract; and they urge all the friends of the Institution to watch, in their respective cir-

cles, for any symptoms of the revival of the Slave Trade, and particularly to give early notice of any attempt to effect insurances at Lloyd's, or elsewhere, on slaves or slave ships, whether British or Foreign; this being directly contrary to law.

9. They have been prosecuting the objects of the Institution, as far as respects the inducing of foreign nations to abandon the Slave Trade; and they have here experienced the cordial concurrence of his Majesty's Government. But they decline entering into details on this head. They have resolved to encourage the translation into foreign languages, particularly Dutch, French, Spanish, and Portuguese, of suitable tracts on the subjects; which, if printed, and widely circulated, may greatly tend to open the eyes of foreigners to the claims of justice, humanity, and true policy.

10. Letters from Sierra Leone represent that colony as on friendly terms with the surrounding natives, and as increasing in influence with them. No massacres had taken place (notwithstanding the predictions of slave traders), in consequence of the Abolition. Only one trial for witchcraft had taken place for a long time; though such trials used to be very frequent: and in this case, though the accused was found guilty, she was not put to death, but, after a time, set at liberty. The natives are stated to have abundant employment in the manufacture of salt, and the cultivation of rice. At the colony they had greatly improved in the breeding of cattle, and oxen are now used in the draught; and a hope was entertained that the communication with the interior would soon be more open. "All the wars round us," observes the governor, "are suspended for the present. I do not say that they are suspended in consequence of the Abolition; but the Abolition is very likely to prevent their revival." The information from Goree and the Gold Coast is also very encouraging. The commandant of the former place, Major Maxwell, is indefatigable in his exertions to promote cultivation and civilization in Africa.

11. The funds of the Institution are not so flourishing as could be wished. The sum expended since its commencement is 1550*l.* and their remaining property scarcely exceeds 3000*l.* We are disposed, however, with the Directors, to express a confident hope, that, when the benefits of the Institution come to be fully understood, and while its expenditure is directed, as at present, to objects of obvious importance, it will meet with the liberal support of the public at large.

The Appendix to the Report contains
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much curious matter, which our limits will not permit us to detail.

Before the meeting adjourned, the Earl of Moira stated, in a very impressive speech, the following fact:—Sir Sydney Smith, having been presented by the Prince Regent of Portugal with an estate in the Brazils, and a number of negro slaves to be employed in cultivating it, immediately liberated the slaves, and allotted to each of them a portion of the estate, to be cultivated by them as free labourers for their own benefit. On this it was resolved unanimously, on the motion of Mr. Wilberforce, "That his Royal Highness the Duke of Gloucester be requested to communicate to Sir Sydney Smith the high sense entertained by the meeting of his admirable judgment and liberality in the above instance, and to return him their warmest thanks for a conduct which is so truly honourable to the British name and character, and which may be expected, in the way of example, to be productive of the happiest effects."

An enormous whale has lately been exhibited in the river, between Blackfriars and London bridges. A spectacle so unusual in this latitude attracted, for many hours, some thousands of spectators, who crowded round the barge in boats, and furnished a productive trade, as well to the exhibitors as to the watermen who conveyed them to behold this stupendous monster of the deep. Many seamen who saw it, and have been repeatedly occupied in the Greenland fishery, allege it to have been a young one, not more than

a year old; yet its dimensions were as follow:—Its extreme length from the lower jaw to the end of its tail, 76 feet 6 inches; from lower jaw to the end of the body at the tail, 69 feet. It was killed on the 25th inst., in the river Thames, at Sea Reach, some miles below Gravesend, by Mr. John Barnes, a pilot of the latter place; who was going in his boat down to the Nore, and observing the water agitated unusually by the motions of the fish, he approached it within swivel shot, and fired at it three different times; the second shot passed through the fish's tail, and the third mortally wounded it in the body, when, by a sudden and violent plunge a-head, it ran upon a shoal near the beach, and was left nearly dry at low water.

The Commander in Chief, in General Orders, has announced the following regulations; viz.

"No officer shall be promoted to the rank of captain, until he has been three years a subaltern.

"No officer shall be promoted to the rank of field officer, until he has been seven years in the service, of which he shall have been at least two years a captain.

"No officer shall be promoted to the rank of lieutenant-colonel until he has been nine years in the service, of which he shall have been at least two years a major.

"No officer shall be allowed to fill any staff appointment, that of aide-de-camp excepted, until he has been one year a captain."

LIST OF NEW PUBLICATIONS.

THEOLOGY.

A Sermon preached in the Parish Church of Stillorgan, on Sunday October 30, 1808, at the request of the Stillorgan Charitable Institution for promoting the Comfort of the Poor; by the Rev. Robert Dealtry, LL. D. Prebendary of Wicklow. 1s. 6d.

Sermons by the Rev. Sidney Smith. Two vols. 18s.

The Alexandrian School, or a Narrative of the first Christian Professors in Alexandria, with Observations on the Influence they still maintain over the Established Church; by M. Jerningham. 2s.

Hewlett's Bible, Part III. Royal 4to. 9s. 6d. 7s.

Considerations, addressed to a Young Gentleman, on some trials of principle and character which may arise in the course of his ministry. By Stevenson Macgill, D. D. Minister of the Tron Church of Glasgow. 12mo. 4s.

The Way in which we should go: a sermon preached in the parish church of St. Botolph, Cambridge, on Sunday, Dec. 11, 1808. By J. Plumptre, B. D. 1s.

The Clergy of the Church of England truly ordained. By the Rev. T. Elrington, D. D. 4s.

The Connection between the Work of Man's Redemption and the Divine Agents engaged in it: a sermon preached at St. Mary's, Oxford, Nov. 27, 1808. By C. R. Cameron, M. A. 1s. 6d.

A Preservative against Unitarianism, in a Letter to L. Carpenter, LL. D. By D. Veyssie, B. D. 1s.

A Sermon, preached before the Grateful Society, in All Saints Church, Bristol, Nov. 14, 1808. By the Rev. W. Shaw, D. D. 1s.

An Essay on Public Worship; which gained the Norrisian Medal in 1803. By George Cornelius Gorham, B. A. of Queen's College, Cambridge. 2s. 6d.

MISCELLANEOUS.

Europe: Lines on the present War; by Reginald Heber, A. M. 2s.

The Dangers of the Edinburgh Review, or a brief Exposure of its Principles in Religion, Morals, and Politics. In Three Letters addressed to its Readers; by Mentor. 1s. 6d.

The Quarterly Review, No. I. 5s.

Political, Commercial, and Statistical Sketches of the Spanish Empire in both Indies. 4s. 6d.

A correct and authentic Copy of the Evidence taken before the House of Commons on the Charges exhibited against his Royal Highness the Duke of York; in which

are included several Documents that have not yet appeared before the Public, copied verbatim from the Minutes of the House. 8vo. 12s.

An Attempt to elucidate the pernicious Consequences of a Deviation from the Principles of the Orders in Council. 2s. 6d.

State of the Foreign Affairs of Great Britain for the Year 1809: by Gould Francis Leckie, Esq. 2s.

Hints to both Parties, or Observations on the Proceedings in Parliament, upon the Petitions against the Orders in Council, &c. 2s. 6d.

A Memoir on the Affairs of Spain. 1s. 6d.

RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

On Wednesday, the 3d of May, the fifth anniversary meeting of this society will be held at the New London Tavern, Cheapside (the chair to be taken at twelve o'clock precisely); on which occasion a Report, containing much gratifying and important information respecting the progress of the society during the last year, will be read by the noble president.

SOCIETY FOR MISSIONS TO AFRICA AND THE EAST.

On Tuesday, the 23d of May, the ninth annual meeting of this society will be held at the New London Tavern, Cheapside; the chair to be taken at two o'clock precisely. A sermon, for the benefit of the society, will be preached on the forenoon of the same day at St. Anne's, Blackfriars, by the Rev. Leigh Richmond, M. A., Rector of Turvey, Bedfordshire. Service will begin at eleven o'clock, and there will be a collection after the sermon. We are desirous to state that four Lutheran ministers are now in Africa, as missionaries, under the protection of this society; that four more are training for future labours, under the superintendence of the Rev. Thomas Scott, Rector of Aston Sandford, Bucks; all of them supported from the funds of this society; and that preparations are also making, by the committee, to form a settlement in one of the New Zealand islands.

BAPTIST MISSION TO BENGAL.

The eighteenth number of the periodical accounts of this Mission has reached us. We shall proceed, as usual, to extract from it such particulars as we think most likely to interest

our readers. The solicitude with which the eyes of Christians in general are directed towards the East, will justify our allotting a large space to our extracts*.

The following passage will furnish a satisfactory explanation of a circumstance, from which the Bengal Officer and Major Scott Waring have deduced some of their worst apprehensions respecting the mischief likely to arise from Indian missions.

"In the course of the present month (August 1807) an event occurred which filled the friends of the Mission with deep concern, and furnished its adversaries with a momentary triumph. A tract which had been printed in Bengalee, and which in that language contained nothing offensive, was put into the hands of a native to be translated into Persian. The translation being finished, it was, through the pressure of business, inadvertently printed without being first inspected by the missionaries. It proved, unhappily, that the translator had introduced several strong epithets, calling Mahomet a tyrant, &c.; which, it was alleged, would irritate his followers;

* We are unwilling to allow the present number to go to press, without announcing the publication of a sermon, by the Rev. Dr. Buchanan, on the subject of Indian missions, entitled, "The Star in the East," published by Longman. We hope soon to notice this sermon in another department of our work; but we are unwilling, in the mean time, to withhold from our readers our testimony to the very superior excellency of this discourse. The author understands his subject; but, what is more, he feels it as he ought.

and though no such effects had been produced, yet a copy of it being conveyed to a person in office under Government, it was taken up in a serious manner. Mr. Carey was sent for; but being unacquainted with the circumstances of the case, he could only acknowledge the impropriety of the epithets, and promise to enquire into the cause of their appearance in the tract in question. Had the object of the party been merely to prevent the disturbance of the public tranquillity, things would have issued here: Mr. Carey, on learning particulars, would have made an apology, and corrected whatever was improper. But before he had time to do this, proceedings were commenced, which had they been carried into execution, must have been not only ruinous to the mission, but greatly injurious to the cause of Christianity in India. In consequence, however, of an explanation, and a respectful Memorial presented to the Governor General, the most serious part of the proceedings was formally revoked. On this occasion two of the missionaries waited on his Lordship to thank him for the candour with which he had attended to their Memorial; to which his Lordship replied, that, 'nothing more was necessary than a mere examination of the subject, on which every thing had appeared in a clear and favourable light.'

"But as all the printed tracts had passed under examination, and as two others, as well as that in Persic, were objected to, the missionaries were required in future, not to print any tracts without first submitting the copy to the inspection of Government.

"Concerning the epithets, &c. objected to, the missionaries say, 'Though there is nothing in any of the tracts but what would be perfectly harmless in England, and has been actually so here; yet as such things lay us open to animadversion from those who are averse to the mission, and are of no use in the conversion of the natives, we wish they had not been used.' No restrictions, however, were laid on the translation or circulation of the Scriptures."

We add the remarks of one of the missionaries, occasioned by reading a Memoir on the Vellore Mutiny, lately published at Calcutta. The defence of missions which they contain is so forcible and convincing, that we are unwilling to weaken it by an abridgment; but the room which they occupy will oblige us to postpone, for the present, any farther extracts.

"It is curious enough to observe the conduct of those who deprecate the idea of alarming the natives with any appearance of a design to extend Christianity. They them-

selves have done more in one hour to excite alarm among the natives than all the missionaries in India have done, from Ziegenbalg's arrival to this time, or perhaps may do for a hundred years to come. Let me solve this problem. The Hindoos are not so much afraid of becoming Christians as of being made Christians; of embracing a doctrine when previous and ample examination has convinced them of its truth, as of being compelled to embrace it while they, through ignorance, hold it in abhorrence. Discussion, especially of a religious nature, is familiar with the Hindoos; it agrees with their taste, and the country is almost full of it. Among the various sects of the Brahmans it is carried to a surprising extent, and it has been thus for many centuries. I have heard it also mentioned as one cause of the detestation in which the Hindoos have always held the Mahometan governments in India, that they were constantly hostile to religious discussion, which I believe is a strong feature in all Mahometan governments. This freedom of discussion renders it perfectly safe to propose any doctrine, or agitate any question of a religious nature. Are their prejudices attacked; opinions, held sacred for ages, called in question; or even the fundamental principles of their religion opposed? A Hindoo feels no kind of alarm: he even enjoys the confusion of his teacher, when pressed with powerful arguments. Why is this? because the reception of these new principles is a matter of perfect option: they are questions proposed for discussion, not commands which must be obeyed, however repugnant to the feelings and the judgment. Hence they are examined with pleasure, because they can be rejected without incurring the displeasure of their rulers. Not so under the Mahometan governments, and hence the dislike already mentioned. Of the truth of these ideas, the most abundant proof has been furnished. Whence has it arisen that the preaching of the Gospel for nearly fourteen years in Bengal, the distribution of many thousands of tracts, and several thousand copies of the New Testament, and, above all, the baptism of more than a hundred of the natives—Kaystas, Brahmans, and Mahometans—have never occasioned the least appearance of tumult, or sensation of alarm? Nay, more: To what can it be ascribed that the labours of those zealous and able missionaries, Ziegenbalg and his successors, and particularly the fervent, the apostolic labours of the venerable Swartz, for nearly half a century, caused no sensation of alarm even in a country situated in the vicinity of powerful princes, both Hindoo and Mahometan; the

latter of whom, Hyder and Tippoo, for a great part of the time in a state of actual hostility, and of course ready to foment the least appearance of discontent? Even to this, they only persuaded men; nothing of a compulsory nature was added to excite fear, and create alarm—and no alarm was excited, even at Vellore, by these means, although the Gospel has been preached there, and in its neighbourhood, *more than forty years*.

“ ‘ But the issuing a command to obliterate, while on duty, all marks of Cast was a measure of a totally different complexion; of which a moderate acquaintance with the real state and feelings of the natives must convince any one. I have heard of a missionary who attempted, partly by authority and partly by ridicule, to obliterate those marks on the face of his hearers. We, however, never attempted to prevent their wearing them; though we have remonstrated and continue to remonstrate with them in an affectionate manner on the evil of idolatry, of which this is a badge; but we have never prohibited their appearing with it. Had we done thus, we should probably have had no servants, nor have left the least impression on their minds favourable to the gospel. Their judgment remaining unconvinced, they would still have considered these marks as sacred badges, and conceived of us as unjust and unreasonable men.

“ ‘ The case of the soldiers, however, differed even from this. It might be, as Sir J. Craddock states, that the influence of Tippoo's family was the grand cause of that unhappy affair: but I am as fully convinced that a more favourable occasion of working on the minds of the Hindoo troops, could scarcely have been furnished to the emissaries of that family. How easy was it for designing men to represent to these poor ignorant Hindoos, ‘ They have commanded you to efface all marks of cast while on duty; but what is this, but a prelude to compelling you altogether to obliterate them; nay, to renounce cast, and embrace the religion of Eesa.’ I do not say that this unhappy circumstance was thus fatally improved to the prejudice of their British masters; but it was what I should have expected, and that these Mahometans would also have urged the impossibility of disobeying every subsequent command of this nature, unless the first were resisted, which to men, ignorant as these Hindoos must have been, and unable to evade the command without the crime of desertion, might have enraged them almost to madness.

“ ‘ After this, however, to throw the blame on Christianity, and in consequence raise a hue-and-cry against Christian missionaries, and this after the experience of so many years, and the testimony of the Honourable Company, as well as of a number of its highest servants, civil and military, who had borne witness to the peaceable nature and tendency of their conduct—is so unreasonable, as well as illiberal, that I cannot find a parallel instance in Christian history; nor do I know of any thing similar, unless it were the conduct of that heathen emperor, who, after setting fire to his capital, threw the odium on the Christians.

“ ‘ It is certainly true, that very serious consequences arise from the retaining of cast in the military department. In addition to what this Memoir mentions, relative to a private of superior cast refusing to let his officer of inferior cast sit in his presence, we know that it is almost as painful as death itself to a Brahman, if he be required to obey the commands of a Soodra. Of this contempt of a soodra, an instance occurred last week. Nimmi Mullik, one of the richest Hindoos in India, died a few weeks since, and left an order for three lacks of rupees, nearly thirty-six thousand pounds, to be distributed at his *sradha*, or funeral feast. Brother Carey, a day or two ago, asked several of his pundits why they had not applied for a share, as application alone was necessary to ensure success. They replied with apparent abhorrence, that they would not on any account touch a cowrie of the money; nay, the Khidmitgai joined in the sentiment. Would you know the reason why these Hindoos were so averse, in this instance, to touching money? Nimmi Mullik was a soodra, of the cast of goldsmiths, which happens to be a degree lower than that of the Khidmitgai! Cast is, therefore, a remora of the most serious kind to military subordination. It is, however, only one of the fruits of Hindooism; and if the tree must be so carefully nourished, that even a breath of Christian doctrine must not be suffered to approach it, lest it should prove noxious, it seems singular, and perhaps somewhat hard, that one of its principal branches should be lopped off at once, because in one instance the flavour of the fruit happens to be unpleasant. There are ways, however, of causing this branch to wither of itself, without the least alarm; and we have a number of instances now around us, of the success of such a method. But if gentlemen who are disgusted with the fruit, will not themselves take the pains to apply this effec-

tual remedy, it seems rather extraordinary, that they should wish to expel from India the very persons who would.

“ It is neither my business nor my wish, even to glance at any thing of a political nature; my calling as a missionary, however, can never abate my affection to my native country, nor can I cease to feel deeply interested in its welfare. I am conscious, too, that no one in Leadenhall-street, nor even in Britain, more ardently wishes for the permanence and prosperity of the British empire in India than myself; and I cannot at all times avoid weighing those ideas respecting the probable means of securing these objects, which my situation among the natives, and my acquaintance with their notions and feelings, naturally suggest: and I am fully convinced that one of the most effectual means of perpetuating the British dominions in India will be, the calm and silent, but steady and constant, diffusion of Christian light among the natives. Little is, at any time, to be feared from the Hindoos: they are too much divided, and too indolent, to be formidable. It is my firm opinion, that, to the very end of time, through their imbecility of character, which Christianity itself will never remove, they will be dependent on some other nation: and happy will it be for them, should Providence continue them under the mild and fostering care of Great Britain, provided she act in her proper character, as a nation professing Christianity. The genius, however, of Mahometanism, ambitious and blood-thirsty in its very nature, is of a totally different complexion. Mahometans never forget that they once had the dominion throughout India, and nothing can ever be expected from them, except on the ground of their weakness and inability. It is childish to talk about Christianity's alarming them: they neither need nor wait for any alarm of this nature: their lust of dominion, and hatred of the British, are sufficient at all times to incite them to resistance, if they possessed the ability; and when they have no strength, which is happily the case at present, no alarm about Christianity can impart it to them. The Hindoos, then, are a kind of *caput mortuum*, lying between the Mahometans and the British; and the question is, who shall secure them? It is true, they have no predilection for the Mussulmans; but it is equally true, that nothing can ever effectually attach an idolatrous Hindoo to the British; not merely because their worship, ideas, and habits are different, but because the Hindoos are in their present state incapable of attachment,

unless it be to their cast. They are not attached to their own *debtahs*: they will speak and write against them for money. Hence an appearance of greater profit, would turn them from any nation upon earth. Every attempt, therefore, to create attachment, by assimilation in any degree with their religious customs or worship, is totally unavailing. Impart vital genuine Christianity to them, and you give them a new nature; you create new ideas, and new attachments—attachments stronger than death; attachments too, of which the British, as Christians, are the full objects. But setting aside every effect of Christianity on their minds, their being of the same opinion with the English in matters of religion, would be the same thing in effect as being of the same cast, and would insensibly, but powerfully, attach them to the same interest.

“ There is also another idea, of which we should never lose sight. Every converted Hindoo, or Mussulman, is necessarily the cordial friend of the British, on the ground of his own interest and security; for on the continuance of their empire in India his very existence depends. By embracing Christianity, he has not only dissolved all the ties which hold him firmly to his cast and superstition, but he has incensed his friends and countrymen against him, and has every thing to dread from their obtaining the ascendancy in India. Hence every step which might be taken against the English must threaten the existence both of himself and all that are dear to him. What a powerful counterpoise in favour of the British Government would be created in India, even by the partial progress of Christianity! Say, that of the millions of Hindoostan, only five hundred thousand persons had embraced Christianity; who can calculate the value of five hundred thousand such friends, thus united to us, both by inclination and interest, and scattered up and down throughout the British dominions in India? On this subject let the testimony of Bartolomeo, a professed papist, be heard, as you have it in his *Voyage*, p. 207:—“ The newly-converted Christians on the coast of Malabar are the chief support of the Dutch East-India Company at Cochin, and are always ready to take up arms in their defence. The Pagans and Mahometans are naturally enemies to Europeans, because they have no similarity to them, either in their external appearance, or in regard to their manners. If the English, therefore, do not endeavour to secure the friendship of the Christians in India, on whom can they depend? How can they

hope to preserve their possessions in that remote country? In the above considerations may be found one of the reasons why neither Hyder Ali, nor Tippoo Sultaun, could maintain their ground against the En-

glish and the king of Travancore, on the coast of Malabar. The great number of Christians residing there, whom Hyder and his son every where persecuted, always took part with the English."

VIEW OF PUBLIC AFFAIRS.

SPAIN AND PORTUGAL.

THE fate of these countries continues still to agitate the hopes and fears of the nation. The reports which reach us from the scene of action are, as usual, very contradictory; but we fear that the progress of the French arms, notwithstanding some partial reverses, cannot be fairly questioned. A body of patriots, aided by two English frigates, forced the French garrison at Vigo to surrender themselves prisoners of war; and they have since, to the number of about 1400, been embarked in our ships to be conveyed to England. It is stated, also, that a spirit of resistance to the French is reviving both in Spain and Portugal. On the other hand, it seems certain that the Spanish army, under General Reding, in Catalonia, has been severely beaten by the French. There is some reason to fear that the patriotic force, which had been collected between Madrid and the Sierra Morena, has been dispersed. The French army under Soult has also taken possession of Oporto, and it was thought that he would endeavour to carry Lisbon, at all hazards, before the British force, which garrisons that city, should be materially enlarged. There had been some tumultuary movements of the populace at Oporto, to which the Portuguese general, Frere D'Andrade, fell a sacrifice. He is charged with having been guilty of treachery; but the charge appears to have been adopted without any regular proof of its truth. And the feeble resistance afterwards made by these men, when Soult appeared before their town, leaves us in doubt whether the backwardness to march against the French, which Andrade manifested, was not perfectly justified by the quality of the troops whom he commanded; and whether the rage of the people against him may not have been the effect of French machination, rather than of ardent patriotism. A large expedition has sailed from England, under the command of Sir Arthur Wellesley, destined to Lisbon.

We wish it may arrive in time to give that gallant officer an opportunity of again signaling himself. But we cannot help fearing that he will be too late. The departure of Soult's army for Portugal has afforded room for the hostility of the Gallicians to the French again to manifest itself; and there are said to be considerable risings in different parts of that province. To this is to be attributed the capture of Vigo. It is impossible not to lament that this spirit did not display itself at a more seasonable juncture; we mean when the army of Sir John Moore appeared in that quarter. At that period, if we may credit the testimony of that gallant and lamented commander, there was among them a deplorable deficiency in all those qualities and exertions, which their situation so peculiarly required. "The apathy and indifference of the Spaniards," he states, in a letter written three days before his death, to be beyond belief. "They had neither the power, nor the inclination, to make any efforts for themselves." "The people of the Gallicias, though armed, made no effort to stop the passage of the French through the mountains." We distrust, therefore, the assurances which are now given us, of the determined resistance of the Gallicians; for they are no more than a repetition of the same assurances which we had, before Sir J. Moore proved their fallacy. We shall be truly happy, however, to find them now more worthy of credit.

The dispatch of Sir J. Moore, to which we have referred, and the correspondence between that general and Mr. Frere, our ambassador to the Supreme Junta, have been laid before the House of Commons, and have thrown considerable light on the history of the disastrous campaign in Spain. It thence appears that Sir J. Moore's second advance into Spain was decidedly contrary to his own opinion, and was, in a manner, forced upon him by the urgent remonstrances of Mr. Frere; who, being himself grossly deceived, both as to the resources and dispositions of

the Spaniards, under the influence of this false impression gave a most fatal counsel to the gallant general; who, on his part, was too easily piqued into a surrender of his better judgment. It further appears, that on the retreat the utmost degree of indiscipline and disorder prevailed among our troops. "The army," says Sir John, "has totally changed its character. I can say nothing in its favour, but that when there was a prospect of fighting the enemy, the men were then orderly, and seemed pleased and determined to do their duty."

All accounts agree in representing the carnage, both of the besiegers and the besieged, at Saragossa, as dreadfully great. The French say, that of 50,000 men, who undertook the defence of the place, not above 18,000 remained at the close of the siege. The streets were covered with dead bodies, which it was found impossible to bury. A contagious disorder was the consequence, which has continued to sweep off numbers of those whom the war had spared. The loss of the French must have been proportionably great. The Supreme Junta, in order to reward the heroism of the inhabitants of this place, and to stimulate other cities to follow so noble an example, have promulgated a decree, which, after detailing the extraordinary efforts of valour which had been exhibited within its walls, invites the poets and orators of Spain to employ their talents on this theme, and offers a medal of gold and 100 doubloons for the best poem, and also for the best prose essay, which shall be produced upon it. Every officer employed in the siege shall be promoted, and every soldier shall have the rank and pay of serjeant. All the defenders of Saragossa and their heirs shall be noble, and all their widows and orphans shall have pensions. Saragossa shall be free from taxes for ten years after peace; and when rebuilt, the public edifices shall be magnificently finished at the public expense. In the midst of Saragossa, and in the squares of all the cities in the kingdom, there shall be monuments to perpetuate their wonderful achievements; and a medal shall also be struck for the same purpose. The same honours shall await every other city which shall resist a like siege with like constancy. The reward of Palafox, who is not dead, as was reported, but is a prisoner in France, is postponed till his liberation.

AUSTRIA.

Our great hope for Spain is founded on the probability of a rupture between Austria and France. That rupture cannot now be very distant. But, after all, our hope is far

from being sanguine. Such an event may postpone, but we fear it cannot avert, the ultimate subjugation of Spain. A proclamation, issued by the Archduke Charles, breathes so strongly the spirit of war, as to leave little or no hope of an accommodation. He calls on all who are not prohibited by necessity, to join the imperial standard, either for regular service in the line, or for home defence in the militia.

SWEDEN.

Nothing has as yet transpired respecting the course which Sweden is likely to hold, under her new circumstances, towards foreign states. The king is still kept a close prisoner. The tone assumed by the regent towards this country is very friendly; but there is strong ground to suspect that he will deem it necessary, perhaps be forced, ere long, to pursue a different line of policy.

UNITED STATES.

Mr. Madison, the late secretary of state, has been chosen president, in the room of Mr. Jefferson, and Mr. Clinton vice-president. Mr. Madison's inaugural speech was made to congress on the 4th of March. It is certainly very able, though in some respects unfair. The summary view he takes of the duties of his high office, is at once luminous, concise, and comprehensive. He professes himself friendly to the policy of his predecessor. One of the first acts of his government has been to give his sanction to an act, interdicting all commercial intercourse between the United States and either Great Britain or France and their respective dependencies. The bonds taken to prevent a trade with England will, however, prove perfectly nugatory: if the ships are only permitted to sail, their cargoes will be sure to find their way to the English markets. The most extraordinary clause in this act, is that which decrees that every country *nomi-*nally enjoying an independent form of government (other than Great Britain and France) is open by the law, and particularly *Holland*, Spain, Portugal, and their colonies. It is not easy to conjecture on what ground *Holland*, a power standing precisely on the same footing with France, as far as regards her being at war with us, and also her having promulgated the same maritime decrees, is differently treated from that power. We can see no object America can have in view by this proceeding, but that of having a pretence for going to war with us, when we shall have seized, under our orders of council, American vessels trading to *Holland*. French ships of war, as well as British, and all foreign merchantmen, are excluded from the waters of the United States.

Bonaparte has affected to relax his decrees against American commerce; but the relaxations are qualified with so many conditions, that in practice they will prove, we apprehend, of no use whatever.

WEST INDIES.

The island of Martinique is completely in

our power. Fort Bourbon surrendered on the 24th of February. The loss sustained by us has been inconsiderable. The French force, to the number of about 2000, are prisoners of war. The produce of Martinique is to come to this country only for re-exportation.

GREAT BRITAIN.

PARLIAMENTARY PROCEEDINGS.

A motion was made, in the House of Commons, by Lord Folkstone, for a general inquiry into the conduct of every department of government, in the disposal of the patronage entrusted to it. This motion, so vague in its tenor, and so sweeping in its application, and so unlimited also in respect to time, was rejected as unconstitutional. In this view of the subject almost all the house concurred; only 30 members voting with Lord Folkstone, and 173 against him.

The Chancellor of the Exchequer has introduced a bill into Parliament, for preventing the sale of places of any kind under government, or the trafficking in them in any way, or even the advertising them for sale; which, we trust, will do much to prevent abuses in future. We should be glad to see a clause introduced into it, to prevent the traffic in seats in Parliament, so openly carried on among us.

The committee appointed to inquire into the abuses existing in the disposal of East-India patronage have made their report. It shews that considerable sums of money have been given for writerships and cadetships, to persons who availed themselves of their influence with directors to procure nominations. None of these sales, however, were traced to any of the directors themselves. It also appeared that negotiations had taken place for the barter of writerships for seats in Parliament, in one of which Lord Castlereagh is implicated. The circumstance is about to be made the subject of discussion in Parliament.

The bill for removing the London market from Smithfield to the neighbourhood of Gray's Inn Lane, has been thrown out by the House of Commons.

DOMESTIC INTELLIGENCE.

Meetings have been held in London and Westminster, and in many other places, for the purpose of considering the late proceedings in Parliament relative to the Duke of York. Their complexion has, in general, been very democratic. Not content with thanks to Mr. Wardle, and those who voted with him, they have assumed a right of branding as corrupt all those who regarded the evidence taken at the bar of the House

of Commons as insufficient to prove the Duke's criminality. They have also mixed with this question, the question of a reform in the representation, as well as in all the departments of the state. To reform of every description, we are decidedly friendly; but we should tremble to see the work of reform in the hands of the intemperate men who have taken the lead in these meetings. It is a work requiring cool heads as well as honest hearts.

On the 12th instant, Sir Francis Baring, Sir H. Inglis, Sir T. Metcalfe, G. Millet, Esq. J. Manship, Esq. and Robt. Williams, Esq. were elected directors of the India company; Charles Grant, Esq. was chosen chairman; and William Astle, Esq. deputy chairman, for the ensuing year.

NAVAL INTELLIGENCE.

We have the satisfaction to announce the destruction of a great part of the French fleet, which lay in Basque Roads, by the squadron under the command of Lord Gambier. "The Almighty's favour to his Majesty and the nation," says the Noble Admiral, "has been strongly marked by the success he has been pleased to give to the operations of his Majesty's fleet under my command; and I have the satisfaction to acquaint you, that four ships of the enemy" (one of 80, two of 74, and one of 56 guns) "have been destroyed at their anchorage, and several others" (one of 120, one of 80, four of 74, and two frigates), "from getting on shore, if not rendered altogether unserviceable, are at least disabled for a considerable time." This brilliant affair has been accomplished with a very trifling loss: only 7 officers and 8 men killed, and 9 officers and 26 men wounded. Lord Cochrane commanded the attacking squadron.

Our cruisers have of late been very successful against the enemy. Three frigates, of the largest class, have fallen into our hands, besides several smaller armed vessels and privateers.

The Dutch have published a decree, relaxing their commercial restrictions. This relaxation is manifestly the effect of distress. Our government, instead of relaxing their orders in council, have only the more rigidly enforced them on this account.

ANSWERS TO CORRESPONDENTS.

WE are much obliged to *LITER AMICUS* for his candid remarks. At the same time we are somewhat surprised to find that the drift of those observations, on which he comments, should have been misconceived by any of our readers. In saying that "Sermons are dull," we thought it would have been obvious to the dullest, that we only meant to express what we apprehended was the general feeling among those worldly characters for whose benefit *Cœlebs* appears to us to have been principally designed. Our Correspondent states very justly the reason why sermons seem dull to many: "they pall upon the sense, because we do not sit down to them with an appetite." But does this alter the fact? Or does it detract from her merit, who, knowing the numbers who thus felt respecting religion when presented in a didactic form, endeavoured to suit their sickly palates by presenting it to them in a less repulsive dress?—a dress, we mean, to them less repulsive. We certainly are not of the number of those who regard a good sermon as a dull thing: but we believe that a contrary opinion is held by vast numbers, who, by reading *Cœlebs*, will have an opportunity of viewing the fair proportions of Christian truth, which they would never have been induced to contemplate for a moment through the medium of a sermon. Then, as to the *insipidity* attributed to the character of *Lucilla*, and the *uninteresting* nature of the female graces of *meekness and quietness*: how could any one be so far misled, as for a moment to conceive that we meant to represent the almost perfection of female piety as insipid to a Christian's taste; or a *meek and quiet spirit*, as not calculated to interest him? What did we say? That *Lucilla* is thought insipid. And is not this the fact? Our *liberal friend* allows it: he allows that many thousands think so. What, then, do we say upon it? We endeavour to shew that *Lucilla* is deemed insipid by those only who have no relish for Christian goodness. Our remarks have this only object. And we can cordially say with our Correspondent, "From my soul I pity the man who can think *Lucilla* insipid, and St. Paul's account of the female graces *exceedingly uninteresting*." This, it is true, was not explicitly said in the review: but we did not anticipate the possibility that it should not have been seen to be implied in what we did say.

In reply to A FRIEND OF HUMANITY: we are disposed to think that the cruel practice of *scorning dogs*, as it is called, proceeds from a vulgar prejudice, and is attended with no advantage. In this opinion, however, we may possibly be mistaken.

We assure J. S. that in praising Mr. Cooper for saying, in his Sermons, that "*all may accept*" the Gospel invitation, we had not the most remote intention of insinuating a thought to the disadvantage of any man or set of men. We rejoice to learn from him that the sentiment is so generally held.

The communication from Mr. COLLIN would have been sooner attended to but for an accident. His inclosure has been forwarded, though not so soon as it ought to have been, not to H. whom the Editor does not know, but to CLERICUS.

D. E. F.; MINIMUS; LAICUS; APELLES; PHILOMATER; OXONIENSIS; NOTAC; RASSELAS; and PERSEVERANS, will be inserted.

Y.'s attempt is hardly equal to the subject: nor is it to be wondered at that it should not.

G. B. can perhaps point out the sources from which the biographical sketch he recommends may be derived.

ERRATUM.

Last Number, p. 137, col. 1, l. 19, for *Buller*, read *Butler*.

POSTSCRIPT.

WAR has actually taken place between Austria and France.